

ONE HUNDRED THIRTY-THIRD
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 5, 6, 7, 1963

WITH REPORT OF DISCOURSES

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The One Hundred Thirty-third Annual Conference of The Church of Jesus Christ of Latter-day Saints

The one Hundred Thirty-Third Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1963.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m. Friday, Saturday, and Sunday, and the General Priesthood meeting was held in the Tabernacle Saturday evening, April 6, at 7:00 p.m.

All general sessions of the Conference were broadcast to overflow gatherings in the Assembly Hall on Temple Square, over a loudspeaking system and by television. Additional thousands listened to the services on the Tabernacle Grounds by means of amplifying equipment.

The proceedings were broadcast and telecast over Station KSL and KSL-TV at Salt Lake City, Utah and by arrangement through KSL, stations throughout the United States, and in Canada, Hawaii, and Australia made available portions of the Conference sessions to their listening or viewing audiences. Conference sessions were released over International Short-wave station WRUL near Boston, Mass. by way of its New York studios. By this means the Conference proceedings were carried in English to all parts of Europe, to Africa, Central and South America, and parts of Asia. A Spanish translation was carried by short wave to Central and South America, Mexico and the Caribbean area.

The Saturday morning session, in addition to being broadcast direct, was video-taped for release Sunday morning over 119 television stations in the United States, Canada, Hawaii and Australia.

The General Priesthood meeting was relayed by closed circuit to members of the Priesthood gathered in the Assembly Hall and in 359 other Church buildings from coast to coast, and in Alaska and Canada.

The Sunday morning services were

carried live by 56 television and radio stations from Denver to the West Coast from the Tabernacle in Salt Lake City.

President David O. McKay was present and presided at each of the sessions and conducted the services of each meeting.

A full report of the Sunday morning *Tabernacle Choir and Organ Broadcast* is included in this record, as is also a full account of Columbia Broadcasting System's *Church of the Air* program. (See pages 133 to 137.)

Elder Joseph Anderson was Clerk of the Conference.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

The First Presidency: David O. McKay, Henry D. Moyle, Hugh B. Brown.

The Quorum of the Twelve Apostles: Joseph Fielding Smith, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, *, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Howard W. Hunter, Gordon B. Hinckley, Nathan Eldon Tanner.

Patriarch to the Church: Eldred G. Smith.

Assistants to the Twelve Apostles: Alma Sonne, ElRay L. Christiansen, John Longden, Sterling W. Sill, Henry D. Taylor, William J. Critchlow, Jr., Alvin R. Dyer, Franklin D. Richards, **, Thorpe B. Isaacson, Boyd K. Packer, Bernard P. Brockbank.

The First Council of the Seventy: ***, Antoine R. Ivins, Seymour Dilworth Young, Milton R. Hunter, ****, *****.

*Elder Mark E. Petersen presiding over the West European Mission.

**Elder Theodore M. Burton presiding over the European Mission.

***Elder Levi Edgar Young absent because of illness.

****Elder Bruce R. McConkie presiding over the Southern Australian Mission.

*****Elder Marion D. Hanks presiding over the British Mission.

*****Elder A. Theodore Tuttle presiding over the South American Mission.

GENERAL CONFERENCE

Presiding Bishopric: John H. Vanden-
berg, Robert L. Simpson, Victor L.
Brown.

**GENERAL OFFICERS AND OTHER
AUTHORITIES PRESENT**

Church Historian and Recorder: Jo-
seph Fielding Smith, and assistants: A.
William Lund and Preston Nibley.

*Members of the General Welfare
Committee,* Church Welfare Program.

*Members of the Church Board of
Education and Chancellor of the Church
School System, Directors and Associate
Directors of Institutes, and Seminary
Instructors.*

*Presidents of Stakes and their Coun-
selors, Presidents of Temples, Patriarchs,
and quorum presidencies and mem-
bers of the Melchizedek and Aaronic
Priesthoods.*

*Auxiliary Officers, General, Stake, and
Ward, from all parts of the Church.*

FIRST DAY MORNING MEETING

The opening session of the One Hundred Thirty-Third Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City Friday morning, April 5, 1963 at 10:00 a.m., wth President David O. McKay presiding and conducting the services.

The Logan LDS Institute of Religion Choir, Professor James L. Bradley, Conductor, furnished the music for this session. Frank W. Asper, Tabernacle Organist, was at the organ.

President McKay made the following introductory remarks:

President David O. McKay:

This is the opening session of the One Hundred Thirty-Third Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the historic Tabernacle on Temple Square in Salt Lake City.

Yesterday and Wednesday this building was filled with the officers and teachers of the Primary Association, assembled in their annual general conference. We wish to commend and to congratulate the General Primary Presidency and members of the General Board for their loyalty and commendable service which they render to the children of the Church.

Excused from this general meeting are the following General Authorities of the Church: Elder Theodore M. Burton, Assistant to the Twelve, presiding over the European Mission; Elder Bruce R. McConkie of the First Council of Seventy, who is presiding over the Southern Australian Mission; Elder Mark E. Petersen of the Council of the Twelve, presiding over the West European Mission; Elder Marion D. Hanks of the First Council of Seventy, presiding over the British Mission; Elder A. Theodore Tuttle of the First Council of Seventy, who is presiding over the South American Mission; and Elder Levi

Edgar Young, of the First Council of Seventy, who is ill.

You will be interested in knowing that by radio and television broadcasting the proceedings of this conference will reach the largest world-wide audience in the history of the Church. As it has since 1928, KSL Radio, and now television, will broadcast all sessions of the conference, and will be joined by many of the other stations in carrying all or parts of the conference. Radio broadcast sessions of this conference will be carried by 27 stations, and 157 television stations coast to coast in the United States; and for the first time television stations in Canada, in Hawaii, and in Australia will be releasing portions of the conference sessions. For the third consecutive time conference sessions will be released over international short-wave Station WRUL with its five short-wave transmitters near Boston, Massachusetts, by way of its New York studios. Three short-wave channels will carry the conference to all parts of Europe, to Africa, Central and South America, and parts of Asia in English, while two channels will carry a Spanish translation by short wave to Central and South America, Mexico, and the Caribbean area.

It is fitting for us, as we assemble this morning, to express gratitude to an Overruling Providence for having inspired inventors and scientists throughout passing time, and men and women who have applied these inventions and discoveries for the guidance, convenience and the blessing of future generations. It is well for us today to express appreciation of the service of such men.

Carlyle, I think, in one of his essays said: "In this world, there is one godlike virtue, the essence of all that ever was or ever will be godlike in this world—the veneration done to human worth by the hearts of men."

We should like to so express for you appreciation of what men are doing to

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day to make it possible for the representatives in Australia, parts of Europe, and South Seas to be present this morning. I am going to name the Board members of the International Educational Broadcasting Corporation, who are in charge of short-wave Station WRUL, who are making it possible for people in Europe, South America, Australia, and other parts of the world to hear these sessions "live" from Salt Lake City: Brother James B. Conkling, President of WRUL, the short-wave station; Howard J. Stoddard, Chairman of WRUL Board; Isaac M. Stewart, Vice-President; and other WRUL Board members—David M. Kennedy of Chicago, J. Willard Marriott of Washington, D.C., Lee S. Bickmore, Saul Haas, Frank G. Wangeman, Robert W. Barker, and Arch L. Madsen, our own KSL man. For their cooperation and general assistance in helping establish Church broadcasts by way of Station WRUL we express appreciation.

This international broadcasting is just the beginning of a world-wide effort. Through the cooperation of our loyal stake presidents, mission presidents, bishops, branch presidents, missionaries and other church members, many people in distant lands are increasingly able to participate with us.

Last October we re-broadcast over KSL the sessions of conference from one o'clock to five o'clock in the morning following each conference day. From these re-broadcasts we have received nearly one thousand pieces of mail from listeners throughout the United States, including Hawaii and Alaska; in Canada and Mexico; and from 27 foreign countries, including the Islands of the Pacific, and from three ships at sea in the Pacific. The response was so gratifying that all sessions of this conference will be re-broadcast by KSL Radio to all these countries from one o'clock to five o'clock in the morning following each conference day, thus permitting us to bring the proceedings of this conference into the homes of tens of thousands who otherwise would be unable to hear the program.

The General Priesthood Meeting Saturday evening, originating in the Salt

Lake Tabernacle, will be carried by direct closed circuit wire to more than 359 separate gatherings of men and boys in all parts of the United States, including Alaska, and in Canada.

We have assembled here in the Tabernacle a truly great international congregation. Representatives of the Church have come from the far-flung stakes and wards of the Church, which include the stakes, (stakes, mind you,) in England, Europe, Australia, New Zealand, Samoa, Mexico, Canada, and everywhere in the United States, including stakes in Hawaii and Alaska. To all—to those gathered here in the Tabernacle, to the overflow gatherings in the Assembly Hall, and to the vast radio and television audience—in behalf of the First Presidency, the Council of the Twelve, the other General Authorities, I extend a cordial welcome.

Any important messages that come to us for persons attending this conference will be announced at the dismissal of the meetings over the public address system on the grounds.

These dozens of beautiful daffodils arranged on the rostrum have come to us by airplane from the Tacoma Stake through the courtesy of the Puyallup Valley Daffodil Festival, Incorporated, of Tacoma, Washington. The calla lilies have also come by air from the High Priests' Quorum of the Oakland-Berkeley Stake. Thank you, members and friends! We deeply appreciate this thoughtful service, and are not unmindful of the effort that has been put forth by the members in picking and arranging these lovely flowers for shipment by air.

We are pleased to announce that the Logan Institute of Religion Choir, with Professor James L. Bradley as their conductor, will furnish the music for this session today. Brother Frank W. Asper will be at the organ. We welcome you young people and are glad to have you join with us in worship this morning.

We have received the following telegram from President and Sister Mark E. Petersen of the West European Mission: "We join with Saints and leaders of West European Missions and Stakes in sending greetings at conference time,

praying God's choicest blessings on you all and particularly that you, yourself, may be magnified in your important calling."

Telegram from President and Sister Fred W. Schwendiman of the New Zealand South Mission: "Missionaries and members of the New Zealand South Mission send greetings and love to the Church Authorities, members, and our representatives assembled in the General Conference of the Church."

We are especially happy to welcome, and are grateful for the presence of our Stake Presidencies, Temple Presidents, Bishoprics, High Councilmen, general auxiliary officers, and other general officers of the Church, many of whom have traveled long distances to be in attendance at this conference.

We note men, prominent men, about us who show their interest by their presence this morning: Senator Wallace F. Bennett, United States Senator; Senator Frank E. Moss, United States Senator; Laurence J. Burton, United States Congressman; George D. Clyde, our Governor of Utah; Education, Ernest L. Wilkinson, President of Brigham Young University; John L. Clarke, President of Ricks College; William P. Miller, President of Weber College; M. Lynn Bennion, Superintendent of Salt Lake City Public Schools; and possibly others whom Brother Kimball could not see, and I cannot see you from the rostrum here, but you are welcome and we are glad to have you with us.

The singing for this morning's ses-

sion, as already announced, will be furnished by the Logan Institute of Religion Choir. They will now sing "Still, Still With Thee," conducted by Brother James L. Bradley. The invocation will be offered by Elder Douglas H. Driggs, formerly President of the Northwestern States Mission.

The Logan LDS Institute of Religion Choir sang the selection, "Still, Still With Thee."

Elder Douglas H. Driggs, formerly President of the Northwestern States Mission, offered the invocation.

President David O. McKay:

The invocation was just offered by Elder Douglas H. Driggs, formerly President of the Northwestern States Mission.

The Logan Institute of Religion Choir will now sing "I Need Thee Every Hour." After the singing President Hugh B. Brown of the First Presidency will speak to us.

Singing by the Institute Choir, "I Need Thee Every Hour."

President David O. McKay:

Our first speaker this morning will be President Hugh B. Brown of the First Presidency of the Church. He will be followed by Elder Thorpe B. Isaacson.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

Let us quote two well-known definitions of religion, one from the Old Testament and one from the New; these might well sound the keynote or prelude to this conference. First from the Prophet Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.)

And the Apostle James admonishes: "But be ye doers of the word, and not

hearers only, deceiving your own selves.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

"Pure religion and undefiled before

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God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:22, 25-27.)

We pray that all who speak during this conference may be inspired by the Holy Spirit. Especially we pray that the many thousands, seen and unseen, who may attend the various sessions may enjoy the same inspiration. The effect upon the "hearers of the word" depends upon their being spiritually in tune and open-mindedly responsive.

As the relish with which one enjoys a meal depends upon the appetite he brings to the table more than upon the quality and variety of food placed before him, so the degree of enjoyment and assimilation of spiritual refreshment will depend upon whether or not we "hunger and thirst" as enjoined by the Savior, and be promised the reward of satisfaction. The Savior said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

We are all familiar with the parable of the sower, where ". . . some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: . . .

"And when the sun was up, they were scorched; and because they had no root, they withered away.

"And some fell among thorns; and the thorns sprung up, and choked them:

"But other fell into good ground, and brought forth fruit, . . ." (Matt. 13:4-8.)

In explanation of the meaning of the parable, the Savior emphasized the responsibility of all who hear the word, and he expressed concern for the quality and depth of the soil in which the seeds are planted. Mark defines the seed as the word of God: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

"Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some hundredfold, some sixty, some thirty." (*Ibid.*, 13:19-23.)

This parable applies to all to whom the seed—the word of God—may come, whether they be lifetime members of the Church, new converts, or investigators seeking truth. Let us be united in our prayers that the seeds of truth which may be broadcast during this conference may take root in fertile soil and bear fruit. Paul said of some to whom the gospel was preached in his day that it did not profit them ". . . not being mixed with faith in them that heard it." (Heb. 4:2.)

Truth is challenging and calls for action as is evidenced by another parable of the Savior: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:24-27.)

It should be noted that the rain descended and the floods came and the winds blew and beat upon the house which was built upon the rock with the same force as that which destroyed the other house. This house did not escape the storm but, having a rock foundation, withstood it.

Some have thought that upon joining the Church and being faithful all trials would end, all difficulties disappear,

and all temptations cease. We are reminded of the young bride who, on her wedding day, said to her mother, "I am the happiest girl in the world. I have come to the end of all my troubles."

And the wise mother replied, "Yes, my dear, but you don't know which end."

Both the storms of nature and the storms of life are indiscriminate. As the house built upon the rock survived the storm, so the life whose roots are firmly planted in the soil of faith will endure adversity and be made stronger by the struggle. As Douglas Malloch said in verse:

"Good timber does not grow in ease,
The stronger wind, the tougher trees,
The further sky, the greater length,
The more the storm, the more the strength.

"By sun and cold, by rain and snow,
In trees or men, good timbers grow."

Sometimes defeat may serve as well as victory to shake the soul and let the glory out.

Let us not bemoan our lot in life or chafe under the trials, losses, or problems which beset us. Let us rather enumerate and express gratitude for our many blessings. Some go through the year or through life unappreciative of life's bounties because they are unaware of them. One's awareness becomes the measure of his aliveness. All about us we see evidences of a benevolent providence. For example, anyone who reverently looks into the starry skies will feel to exclaim with the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalm 19:1.)

As we become more aware and appreciative of his love and of the beauty and wisdom which are everywhere apparent, we thank the Lord for life and for its bracing trials and challenges, its educative disciplines and rewards. Our faith in God is deepened and sustained by life's experiences and by convincing evidence on every hand that our universe is governed by law under a beneficent and omnipotent Father.

As this faith and knowledge develops, one becomes conscious of his own weaknesses and shortcomings and undertakes to bring his conduct up to the level of his ideals; this is called repentance.

But if his faith is not kept radiant by good works, he will be tempted to lower his ideals to the level of his conduct. This is retrogression.

In these ominous and threatening times, we need physical, intellectual, and moral courage and sustaining faith. It may seem trite to say the world is imperiled and divided and that these are times of historic decisions, but on all levels of life, from individual and family to national and international, challenging situations demand attention and difficult problems require solution. We all face a common challenge and share a common cause.

The threat of communism is sinister, and its dangers are imminent. Hundreds of millions of our fellow beings are being relentlessly imbued with the satanic ideology that the Fatherhood of God, the Saviorhood of Christ, and the brotherhood of man are stupid myths, that religion is nothing but a tranquilizing opiate. They seek to deprive men of physical, mental, and spiritual freedom while endowing the state with monstrous supremacy. This relentless indoctrination is but a continuation of the war that began when Satan's plan of force was rejected by the Father. We live in the most dangerous period of all history. The sixth chapter of Ephesians was never more applicable than today: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12.)

The Church is the main bulwark against communism. The gospel is the most effective rebuttal to their godless ideologies. It is a spiritual force which can crash and overcome all physical barriers. Surely we must put on the whole armor of God, consisting, as Paul said, of truth, righteousness, peace, faith, with the helmet of salvation and the sword of the spirit, which is the word of God. Because of our faith in a living, personal, and all-powerful God,

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we do not fear the final outcome in our fight against the emissaries of Satan, though we must ever be alert, united, and on guard. We are reassured by John's wonderful vision on the Isle of Patmos:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Rev. 20:1-3.)

Nothing but the gospel of love, the restored gospel of Jesus Christ, which we gratefully proclaim, can save the world or the individual from the dangers that threaten us. This is a gospel of character-building activity; of invincible faith and the courage that is born of faith; of repentance, the doorway to progress; of sanctification through baptism of water and of the Spirit, the doorway to the celestial kingdom. Let us take courage in the knowledge that Christ, the Prince of Peace, is at the helm. He has declared that the worth of souls is great in the sight of God; so great that he gave his only Begotten Son that whosoever believeth on him should not perish but have everlasting life.

The transcendent love of God the Father has its counterpart in Christ, the Son, whose redeeming sacrifice, which was voluntary and love inspired, loosed the bonds of death and assured to all men the blessings of the resurrection. He declared it to be his work and his glory to bring to pass the immortality and eternal life of man. The Apostle Paul gives us an appraisal of the enduring quality of God's love in his epistle to the Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate

us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38-39.)

But this divine love elicits response from us, not only by declarations of our love but by our attitude toward our fellow men. Benjamin Franklin prayed, "Accept my kind offices to thy children as the only return in my power for thy continual favors to me."

John, in his first epistle, wrote: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21.)

How can a man have communion with God if he does not have fellowship with his fellow men?

Jesus, when asked which was the great commandment, replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

When on another occasion the Master was asked who is my neighbor, he replied with the parable of the good Samaritan, which teaches the lesson that all who need our help, all whose lives we touch are our neighbors, whether they live across the street, over the fence, across the continent, or over the ocean. Our neighborhood has become world-wide.

Abou-Ben Adhem's name headed the list of those whom love of God had blessed because he, apparently more than others, loved his fellow men.

The depth, direction, and quality of our religious life depend upon our understanding of the nature, purposes, and methods of God and our relationship and responsibility to him. The scriptures are replete with reassuring promises that right will prevail over might, good over evil, truth over error, Christ over anti-Christ. John the Beloved was

inspired when he wrote the rhapsody in his first epistle:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Therefore the world knoweth us not, because it knew him not.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

(1 John 3:1-2.)

In a book titled *A Century's Change in Religion*, quoted by Dr. James L. Barker, George Harris tells us: "There has been a change in our thought of God, from the conception of sovereignty to the conception of Fatherhood; speaking broadly, it may be said, that the Latin theology made sovereignty the central doctrine. The Roman government was a type of the divine government. This theology stamped the doctrine of decrees, of predestination and reprobation, the mere good pleasures of God as the cause of all events. The belief engendered fear and hate rather than love and trust. . . . The center of doctrine has shifted from sovereignty to fatherhood." The inspired concept of the actual fatherhood of God and the concomitant brotherhood of man is a basic doctrine of Mormonism and is the most profound and hopeful philosophy in the world today.

We believe in a living, personal God; that his glory is intelligence, which denotes purpose and plan; that he has the will and the power to realize his purposes. He is our Father, and that fact assures love and inspires trust.

May the Holy Spirit direct all who participate in the proceedings of this conference, in song, prayer, or discourse, and inspire in all who listen a desire for renewed dedication and activity. May our lives attest our gratitude for the priceless privilege of living in the greatest of all dispensations and participating in the final preparation for the

second coming of Christ. No era in history was more momentous than our own, for it heralds his coming.

The words of the poet are prophetic:

"You that have faith to look with fearless eyes upon the tragedy of a world at strife

And know that out of death and night shall rise the dawn of ampler life,
Rejoice, whatever anguish rend the heart,

That God has given you the priceless dower to live in these great times and have your part

In freedom's crowning hour,

That you may tell your sons who see the light high in the heavens, their heritage to take,

I saw the powers of darkness take their flight,
I saw the morning break."

What then shall we take home from this conference, and in what measure shall we take it? This depends upon "patient continuance in well doing," upon the quality and depth of soil into which the seeds of truth may fall, and upon whether we become doers of the word and not hearers only. Shall the seed be received by the wayside, in stony places, in shallow soil, or among the thorns; shall the care of this world and the deceitfulness of riches choke the word that the seeds become unfruitful; or shall it be received into good ground and bear fruit? Each one must answer for himself. Let us pray for strength to ". . . do justly, and to love mercy, and to walk humbly with our God" (see Micah 6:8) in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is President Hugh B. Brown of the First Presidency of the Church. We shall now hear from Elder Thorpe B. Isaacson, Assistant to the Twelve. He will be followed by Elder Antoine R. Ivins.

ELDER THORPE B. ISAACSON

Assistant to the Council of the Twelve Apostles

I am sure you realize that one would be very humble following President Hugh B. Brown. I sincerely pray that what I might say will be helpful to someone. I would like to speak on a principle that has become somewhat old-fashioned, then also on a certain practice that has become rather prominent.

The principle that I should like to say something about, together with the practice that I feel is being followed all too freely, is the subject of *Thrift and Savings versus Debt and Spending*.

In the very beginning of this great country, thrift was a principle that was accepted, practised, lived, and followed. Likewise in the beginning of the Church in this dispensation, our pioneer fathers from the very beginning were taught thrift and saving until it became a part of their very lives.

Today we hear very little about thrift, but on the opposite side we hear so much about debt and spending, and we observe it on nearly every side until it is giving great concern. Credit buying has become greatly abused until we find many families and many individuals in difficulty. Bankruptcies filed in 1962 reached an all-time high in American history. An increase in bankruptcy is hitting the nation's business. I am quoting from Don C. Woodward, business editor of *The Deseret News*:

"A rising wave of personal bankruptcies is hitting the nation's business where it really hurts. . . . Americans are not only buying on time as never before, but they are spending themselves into bankruptcy in record numbers."

The bankruptcies last year were greatly increased over the year before, and the year before that was also a record year.

"Consumer credit has climbed more than 40 percent, but personal bankruptcy filings have soared to 110 percent. In each of the last six years voluntary bankruptcies have touched a new high." (Don C. Woodward.)

Thrift is very often completely ig-

nored. Debt seems to be on the constant increase. Many cities, counties, states, and the federal government are experiencing a constant increase in debt. Many people are finding it impossible to live within their income. One writer expressed a view that people do not know how to live within their income, and "they have lots of company."

There was a time when most people accepted the fact that you could not spend more than your income, but this practice has been resisted. It would be well if we could resist the temptation to borrow for luxuries, and remember that tomorrow does come, and tomorrow we will have to pay. It is estimated by one writer that seventy percent of the American families could not go more than sixty days without a pay check. That means that they have no reserve, and that their wages are already obligated.

Thrift has become somewhat obsolete. There are too many who do not have any savings. They spend all they make, and in many cases they spend more than they make. Perhaps the saddest feature of all is the fact that the lack of *thrift and savings* and the practice of *debt and spending* are causing very many family problems. It is estimated that more divorces were caused last year by financial problems than by any other single cause or reason.

Parents used to teach their children the habit of saving. They taught them to save and to go without things until they could afford some of the luxuries they wanted. There has been a theory developed now with the phrase, "Buy Now, and Pay Later." There are, however, many young people who are saving for their education and for their mission, but in the main families do not save, and they have forgotten the principle of thrift.

It is difficult today to refrain from buying things that we do not need because the temptation is great. Payments are low, and in many instances things can be purchased for nothing down.

Wise parents might try to instil the virtue of thrift in their children. Children should be taught to save. Mr. Gerald R. Christensen of *The Deseret News* in the article, "Saving Takes Planning," states: "Saving is not difficult. It is just getting started that is the biggest step. Once an individual gets over the big step, he should attempt to develop the habit of thrift, which will last his lifetime."

Skilful management of money provides great satisfaction. Every individual should be encouraged to put aside regularly a portion, even though it may be small, of that which he receives, and as Mr. Christensen further states, "He will then have taken a big step toward building a nobler character and financial stability."

Now with reference to debt and spending, it does cause a great deal of trouble in families. Recently I have had a number of men and women come and talk to me about their troubles. In nearly every instance we discovered that they were having trouble with their finances. Then quarrels started, bills were unpaid, and estranged relationships followed.

Therefore, it would be well if a man and his wife could sit down and go over their finances together, particularly pertaining to their indebtedness, and plan to get out of debt and not go in any deeper, unless they know there is a way in which they can repay their obligations. Women would do well to know more about their husbands' finances and to make sure that they have a sound fiscal policy in their own family. They would do well if they could save a little for the future, practise the law of thrift, not be extravagant and wasteful, and save a little of what they make and not spend it all. It would be well if a family could go without some things until they can afford them.

Elmer R. Davis had this to say: "There is growing concern in this country about the relatively few married couples who have placed thrift and savings among their economic habits."

Young married couples, even middle-aged couples, should not expect to have everything all at once. It has taken many of us many years of hard work

before we could have a home or an automobile. We were taught to work hard, to save, and to be thrifty. Yes, we have known poverty. We knew the only way to overcome financial difficulties was by hard work, thrift, and savings. It would have been folly to practise the principle of spending and debt and borrow more money in order to overcome this financial difficulty.

Quoting again from Elmer R. Davis: "Today's ever-present struggle is real, and to meet this economic struggle, married couples should develop a philosophy of thrift. Without such a philosophy, they usually cannot hope to achieve the comfortable adjustment they expect."

Married couples like to feel financially successful. They like a sense of financial well-being. However, it is hardly fair for young couples or middle-aged couples to expect all of the conveniences it has taken a lifetime for many to achieve.

Charles V. Neal, Jr. writes: "A young couple entered into married life with the best of intentions. As all good consumers do, they bought heavily on the installment plan and did not save a nickel to ward off emergencies or predictable major expenditures. When payments became burdensome, they consolidated into bigger loans. Then collection procedures brought on family fights, they separated and blamed each other."

I also quote again from Mr. Neal, and I wish you would please note its significance: "Never has a major threat to family life appeared on the social horizon with less critics than has the installment buying, borrowing, spending and debt."

There is no disgrace in being poor, but by hard work, thrift, and saving you can build an economic future. Yes, many of us have known poverty. Living costs and taxes perhaps contribute greatly to this economic situation, but debt and spending seem to be prevalent on every hand. If we knew the total indebtedness of all the individuals of this country, it would be a staggering, unbelievable amount. One writer has stated that this country, as far as its national debt is concerned, is greater than all of the other countries of the world put together. This may not be completely

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accurate, but it is a reliable estimate.

Sometimes it may not be wise to accept credit even though it is available. Sometimes it may not be wise to make purchases even though you do not need to pay for them at the time. Sometimes it may not be wise to assume a debt or an obligation, especially if there is some doubt or question in your mind as to your honest ability to make payment when agreed upon.

Security: How can you expect security without sacrifice? One usually has to earn security. How can one feel secure when he is confronted with heavy debt, with large payments which he knows he cannot meet? When a person allows himself to get in this position, and he has taken on debt and obligations he finds he cannot meet, it does something to him. It may destroy his self-respect, his confidence, his reputation, and even his credit rating.

Debt and spending have created another serious problem because of the constant increased welfare load on both the state and federal governments and the Church. Our welfare load in all three categories is on the constant upgrade, and yet we are living in a great country where there are many opportunities. Thrift and savings have been forsaken, and many of us do not prepare for our own retirement. We have been living in good times these past fifteen or twenty years, and during these same so-called good years of prosperity, our welfare load, as indicated, has increased shamefully. Divorces caused by financial problems have increased. Debt and spending and extravagance have been practised. As individuals we should take a new look at our own financial situation and learn to live within our income and to practise the law of thrift and the principle of saving.

I am not referring to a sensible credit, because credit is necessary in the conduct of business affairs. Sometimes a farmer needs to buy equipment for his farm, or a man and wife may want to buy a home and pay for it like rent. That is not the kind of debt to which we refer. We are referring to the debt of buying luxuries that we could do without and borrowing money to buy things we do not need.

It would be well for a father to teach his son, or a mother to teach her daughter, how to live within his or her income. Recently I heard a mother speak at a large gathering. She had six sons. She was greatly concerned about these sons because she knew someday they would marry daughters in that same community. She pleaded with the mothers of daughters to raise their girls not to expect too much, to be willing to make sacrifices. She pleaded with mothers to teach their girls how to manage, how to save, to be thrifty, and not to expect new furniture, new home, and new automobile until they could afford it. She was greatly concerned about the girls these boys would someday marry. Likewise, fathers, teach your sons how to manage, teach them thrift.

We should teach them the beauty of thrift and not the drudgery, not the unpleasantry of thrift. Teach them the self-respect and personal satisfaction of paying their own way in life. Let them know there is a reward for thrift and saving, and there is also a penalty for debt and spending.

There is a price to pay, and the price of success, freedom, and economic independence is high, but not nearly so high as the price of failure, bankruptcy, heavy indebtedness, and worry.

Let us do without some of the things that we can do without until we can pay for them. Let us live within our income and prepare for the future. Save money for an education, for your mission, for the day of marriage. Remember that when money comes into your hands, regardless of the amount of it, do not spend all of it. Save something. Married couples should avoid arguments about finances, and the best way to do that is not to get into financial difficulties in the first place.

Prepare for your own retirement, and do not expect the state or federal governments or Church to take care of you. You owe that to yourself. Do not abuse your credit. When you have an obligation, and you have assumed a debt, go without anything and everything until that debt is paid. If you disregard financial responsibility, in due time you may lose your own self-respect.

Married couples, take a look at your

financial situation and see if it is sound. Do not try to spend yourself into prosperity. You might land up in bankruptcy.

Let us try to solve our own problems. Then we will live better, and we will live closer to the Lord. We will meet our obligations, and we will pay our tithing and our contributions, remembering always that the money which comes into our hands is not altogether our own money, and it does not all belong to us.

With God's blessings and help and with the freedom of this great country of free enterprise, industry, and opportunity, we can make a better life for ourselves now and in future years. May God bless us that we will not completely forsake that great and beautiful,

old-fashioned principle of thrift and savings, but that we will "shy away from debt as we would a plague," as stated by our late President J. Reuben Clark, Jr. Everything is spiritual in the sight of the Lord—yes, even the temporal. This is God's work, and may we live to obey the laws of God, the laws of man, and the laws of the land, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Thorpe B. Isaacson has just addressed us. We shall now hear from Elder Antoine R. Ivins of the First Council of Seventy.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am happy, my brothers and sisters, for the opportunity to stand before you and bear my testimony. I recommend to you what I have been doing the last few weeks, brothers and sisters, and that is to read in the scriptures a bit, in the Old Testament. I like to open the Spanish version and read it. And in doing so recently I was struck with the very frequent references in which, in the reconstruction after the exodus from Egypt they had to ask for contributions from the people for their work. And the thing that appealed to me was that almost invariably they asked that the people should voluntarily contribute with a willing heart. I think that is a very important attitude for us to take at the present time—the voluntary contribution with a willing heart—and when I say contribution I don't mean contributions in money particularly, but contributions of substance and service, and you who are immediately in front of us here are men all of whom, I believe, have particular assignments for service in the Church.

If we serve with the idea that good service will bring promotion, we may be disappointed. If we serve with a willing heart because we love people

and love to help them, the Lord will make us happy. In one of the scriptures which I read, it said, "And they rejoiced because they contributed with a willing heart." I think that is the secret of our happiness very much, brothers and sisters, the attitude which we have in the service which we render. We are here for experience, for growth and development, and the growth and development of the spirit is perhaps the most important element of our lives. So, why can't we develop the habit of helping each other willingly and effectively and efficiently. If we could do that, we would be happy always, I believe. So I think that is one of our very crucial, fundamental principles.

We serve, we contribute, we pay our tithes and our offerings. If we pay them because we dare not refuse to pay them, it is of little benefit to us. If we pay those things because we love the work, love God, love his people, and realize that the only way we can serve him is to serve his children here, then we will grow and develop, and whether we amass great wealth or not we will be happy.

Man is that he may have joy, and I think we ought to pay some attention

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to it, brothers and sisters, that we be happy with each other, because our service is willing.

There are many of us, holders of the priesthood, many of us who are holders of the Melchizedek Priesthood, that somewhere or another after taking on the obligation and the implied covenants that are with it do very little in the way of service. We fail to serve our quorums; we fail to serve our wards; we fail to serve our stakes; we fail pretty much, if the reports coming to us are true, to serve our God. We ought not to assume those obligations, brethren, if we don't feel in a measure that we can fulfil or comply with the promises and covenants therein, and any man who has received that priesthood should, with a willing heart, attempt to measure up to his responsibilities and opportunities.

Now if I could leave with you just that one thought and then suggest that you go back into the scriptures and find the interesting stories connected with it, I would feel quite happy today. The time is so limited that I am not going to take more of it today, but I want you to understand that in the long service that I have rendered here I have tried to have a willing heart and serve you well. I have had no other major responsibility or interest since 1931 when I was appointed but to help this work

and especially to help the seventies of the Church. We are very proud of the seventies. We are very proud of the work that they accomplish, and we are interested in the purpose for which the seventies were organized. Let us all then, brothers and sisters, set to our problems with a willing heart, with faith, and sincere devotion to our God, I pray, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Antoine R. Ivins of the First Council of Seventy has just spoken to us.

The chorus and congregation will now join in singing "Praise To The Man Who Communed With Jehovah."

Elder Milton R. Hunter of the First Council of Seventy will be our next speaker.

The Congregation and the Logan Institute of Religion Choir joined in singing the hymn, "Praise To The Man Who Communed With Jehovah."

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy will now speak to us. He will be followed by Elder Eldred G. Smith.

ELDER MILTON R. HUNTER

Of the First Council of the Seventy

My dear Son Michael:

With the hope that I might say something, my son, that will help you to live a more complete and joyful life and that someday you will receive a blessed exaltation in the presence of our Lord, I am writing you this letter.

Deep in the heart of every human being is a strong desire to experience joy day by day. In fact, Father Lehi claimed that the achievement of a life of joy was the principal purpose of our existence. He said: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

In order that you might live a life

filled with joy, that you might be happy now, in the future, and forever, it is necessary that you understand who you are and the course that you must follow in order to attain a fulness of joy in this life and in the world to come.

You are a son of God, literally and actually a child of an Eternal Father in heaven. You are endowed with the spiritual attributes of godliness that if properly cultivated will result eventually in your returning to the presence of that Divine Being and receiving eternal life. Regarding this important truth, the First Presidency, President Joseph F. Smith and his Counselors,

Presidents John R. Winder and Anthon H. Lund, wrote:

"Man is a child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages of aeons, of evolving into a God." (The Improvement Era 13:81.)

My son, in the spring of 1820, the greatest event that ever occurred in the United States took place in the Sacred Grove in New York. God our Eternal Father and his Only Begotten Son appeared to a boy just your age—the Prophet Joseph Smith—in response to his prayer regarding which church to join. This marvelous vision was the prelude to the restoration of the gospel of Jesus Christ. Soon thereafter, numerous heavenly beings appeared to the Prophet, revealing the gospel of Jesus Christ for the salvation of as many of the human family as will believe and obey. The true church was established; namely, The Church of Jesus Christ of Latter-day Saints.

In accordance with the predictions of the ancient prophets, this is the Dispensation of the Fulness of Times, ". . . the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.)

You have the tremendous blessing, my son, of being a member of the true Church of Jesus Christ. This is an inheritance more valuable than all of the wealth of the world.

Seek day by day throughout your life to have sufficient inspiration and wisdom to know what the Lord our Savior desires you to do; and then work under that divine inspiration to do it at all times to the best of your ability. Jesus put it this way: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Always select good company with whom to associate. Your companions greatly influence the life that you live. Stay away from places of temptation. If any young man frequents places of

evil, eventually he will be ensnared in sin.

In modern revelation, the Lord has commanded: "Wherefore, stand ye in holy places, . . ." (D&C 87:8.) Going to church and doing temple work places one in holy places. The Lord thy God commanded: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (*Ibid.*, 59:9.)

Keep your mind and heart clean and pure at all times. The scriptures truthfully declared: "For as . . . [a man] thinketh in his heart, so is he." (Prov. 23:7.) Our thoughts are like seeds planted in a fertile garden. They take root, grow, and eventually mature in full bloom. Thus the very center of our character-growth is our inner thoughts. Our thoughts precede our actions. They are the underlying forces that shape our destiny. My son, if one could look into your heart when you have nothing in particular to do but to live with your thoughts, one could predict your future happiness and successes or your future heartaches and failures.

It is definitely true that each person is the product of his own individual thinking. Mr. James Allen aptly declared: "Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, or your Ideals. You will become as small as your controlling desire, as great as your dominating aspiration." (*As A Man Thinketh*, p. 42.)

Thus let me advise: my son, guard your mind and your thinking continuously. Do not listen to impure or indecent stories. Never repeat a thought or a story that you would not be proud to tell your mother. Immoral stories are insidious and degrading to one's spiritual growth and sweetness of personality; therefore, remember never to let anything come from your lips that is indecent, suggestive, degrading, or of an immoral nature in any respect. The Savior declared: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Knowing that we are children of God,

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the Apostle Paul pointed out that our bodies are very sacred. He said:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

On another occasion, the Apostle Paul made it very clear that each of us will have to answer for his own mistakes, and, on the other hand, each of us will be rewarded for his own good actions. To quote:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

"For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

Remember this, my son, God is no respecter of persons. He will hold you accountable for your sins and reward you for your righteous acts. The writer of Ecclesiastes truthfully declared:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

The justice and mercy of God in blessing his children is given plainly in the Doctrine and Covenants as follows:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to the law upon which it is predicated." (D&C 130:20-21.)

My son, there was a divine and eternal truth declared by Alma, that great Nephite prophet and teacher, which I wish would rise in front of your eyes in your mind as a great placard in glowing letters every time temptation comes your way throughout life. I would that every Latter-day Saint boy, girl, man, and woman would memorize

Alma's divine declaration and that it would flash strongly in their minds on each and every occasion that they are tempted to do wrong. Alma declared: "Behold I say unto you, wickedness never was happiness." (Alma 41:10.)

Perhaps a scripture of equal vital importance to have ringing in your ears is Paul's firm declaration that ". . . the wages of sin is death." (Rom. 6:23.)

Your Heavenly Father has blessed you, my son, with a healthy body and a keen mind. Certainly he expects you to keep them that way. To help accomplish this, he revealed the Word of Wisdom. It stands to reason that wise boys and wise men will at no time take substances into their bodies which are not good for them. I plead with you to refrain from taking the first smoke, and then tobacco will never be a severe temptation to you. The same truth holds for any other harmful substance that you might be tempted to take into your body. Set your standards high. Be determined that you will never break God's law of health. The achievement of this resolution will bring you joy, peace, and comfort. It will result in your maintaining health in your body and mind; and you will receive ". . . wisdom and great treasures of knowledge, even hidden treasures" (D&C 89:19) one of which treasures is a firm conviction that Jesus is the Christ and the Savior of the world. Also, obedience to the Word of Wisdom will help you to maintain your body as a pure temple in which the Spirit of God can dwell.

My son, be prayerful. Pray to your Heavenly Father every night before you retire to bed. Pray to him every morning before you leave your bedroom. Pray for the sick and afflicted, the poor and needy, the widows and orphans, and all workers of righteousness throughout the world. Pour out your heart in thanksgiving to him for the numerous blessings that he gives you. Pray to him for his divine guidance in your schoolwork. He will answer your prayers by enhancing your memory and by giving you strength and wisdom to complete your assignments. He will help you to succeed in your numerous undertakings.

Throughout life continue to call upon

your Heavenly Father for divine guidance in all things that you do. Great men such as George Washington and Abraham Lincoln found their supreme strength in times of distress in humble prayer to their Divine Creator. So will your burdens, my son, be made lighter and your heart be filled with serenity and peace as you travel the highway of life if you continue to keep your Eternal Father as your companion, your friend, and your guide. Surely he will take you by the hand and will give you answers to your prayers.

One of the most vital things in your life, if you are to have joy, is for you to learn to work and to love to work. My son, work and work and work, for herein lies perhaps your greatest joy. I know of nothing that gives more satisfaction to one's hearts than to have a job he likes, and to do that job efficiently to the best of his ability. An indescribable peace and satisfaction come into one's heart through work well done. When you stand before the judgment seat of the Lord after leaving this mortal life, be able to report honestly that you always did a full day's work. As you know, one of the two first laws given to Adam and Eve was the commandment to earn their bread by the sweat of their faces. This law we must all obey if our lives are pleasing to our Heavenly Father. The following important advice appeared in the Salt Lake Tribune:

"A police chief's advice to teen-agers—Always we hear the plaintive cry of the teen-agers—

"What can we do? Where can we go?"

"The answer is . . . go home! Hang the storm windows, paint the wood-work, rake the leaves, mow the lawn, shovel the walk, wash the car; learn to cook, scrub the floors, repair the sink, build a boat, get a job, help the minister, priest, or rabbi, the Red Cross, the Salvation Army; visit the sick, assist the poor, study your lessons, and then when you are through and not tired . . . read a good book."

My son, if you are to live a life filled with joy and happiness, learn now while in your youth that such

results come about only to the proportion that you render service to your fellow men. We serve our God by serving his children. There is nothing sweeter in all the world than the spiritual blessings which come to us as a result of service—with the result of losing our lives for the Master's sake, with the assurance that someday we shall receive eternal life.

With these thoughts and purpose in mind, live in such a way that you are preparing to go on a mission when the call comes from the Lord. Save your money now in your own private missionary fund. Study the scriptures. Learn the gospel doctrines and then you will be prepared to serve your fellow men—God's children—when the call comes.

My son, be honest in all of your dealings. Never tell a lie. Build a character of high integrity. Be just and righteous in all of your actions as you go through life. Joy and success will be your reward.

In due time you will desire to obey the greatest law that God has given to man—the law of celestial marriage. My son, while in your youth you are preparing by clean living for this great event. During your courtship days, court on a spiritual plane; and then when you establish a home it will be built upon a rock foundation which will weather all storms.

To live and achieve in this world of complex problems, my son, you must have courage. Do away with any fear that may enter your heart. Fear is a destroyer of success and happiness. It confuses the mind. It undermines one's abilities. Peace of mind comes from a clear conscience and the conquest of fear. Therefore, remember and do at all times as the Lord commanded Joshua: ". . . Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9.)

And now, my son, I shall close this letter by making only one more important suggestion. As you travel through life, have faith in yourself. Have faith that you can accomplish

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the things which you righteously take into your heart to accomplish. Disappointments do come in life; but also great shall be your joy with the numerous accomplishments you will make through tenaciously retaining faith in your ability to achieve.

Affectionately,
Your Father

President David O. McKay:

Elder Milton R. Hunter of the First Council of Seventy has just spoken to us. Elder Eldred G. Smith, Presiding Patriarch to the Church, will now address us. He will be followed by Elder Richard L. Evans of the Council of the Twelve.

ELDER ELDRED G. SMITH

Patriarch to the Church

A favorite song of mine, one that is familiar to us all goes to this effect:

"I have a testimony, sacred and dear to me
Something that lies within my soul. . . ."

Just what is a testimony? Webster says: "A solemn declaration or affirmation made to establish or prove a fact," or "attestation of a fact or an event." Could we say then that a testimony is knowledge of a fact? We say we have a testimony as if it were a possession. Of course it is. It is a possession of knowledge. How does one obtain knowledge, either secular or religious? A student must go through the usual process of study, research, etc. To obtain religious knowledge requires additional effort. The Lord said, ". . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11:9.)

The Prophet Joseph Smith has given us a formula: "If we are to gain a testimony of anything, we must first desire a testimony, then learn to understand the truth in question, then practise that which has been learned, and before and during the study and practice we must be in close communication with our Heavenly Father and pray to him for help."

Moroni also gives us a formula: "And when ye shall receive these things," that is after you have done the study and received instruction and prepared yourself, "I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having

faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The power and function of the Holy Ghost is to testify of the truth, and especially to testify of the Father and of the Son. The Holy Ghost, being a personage of Spirit, speaks through our spirits. Each of us has a spirit body and a physical body. Before coming to this earth we were personages of spirit, yet we were individuals. We could walk, run, speak, see, think. Our spirit body was made of elements not found in mortality. That spirit body, combined with our mortal body, makes a living soul. When we receive promptings from the Holy Ghost, it is like opening an imaginary door between the spirit mind and the mortal mind. When this happens, we receive knowledge which we cannot deny. We have to put ourselves in tune with the Spirit of the Lord or the Spirit of the Holy Ghost, as has been mentioned here today. We will be held accountable for that knowledge in the day of judgment. By the Holy Ghost you may know the truths of the gospel. I'd like to mention just a few of these, and we will have heard some, and we will hear more as we go through this conference.

You may know of a surety of the visitation of God the Father and his Son Jesus Christ to the Prophet Joseph Smith in the Sacred Grove. The Father, calling him by name, said, ". . . This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Then you may also know of the true concept of Deity. God is truly an Exalted Being. Jesus Christ is literally his Begotten Son.

We testify that the Book of Mormon came forth by divine guidance; also the Doctrine and Covenants and the Pearl of Great Price.

We know and accept the restoration of the gospel with the priesthood of God to act in his name and perform the ordinances of the gospel needed for salvation and exaltation.

President J. Reuben Clark, Jr., has said, "What today's world must have if humanity is to go on climbing upward, is men, those wearing the cloth as well as the laity, who know that God lives and that Jesus is the Christ; men, that having this knowledge have also the intellectual honesty not only to admit but to proclaim it; who have further the moral courage and sterling character to live the righteous lives this knowledge demands. This knowledge must be a living, burning knowledge of God and Christ."

We testify of the divine purpose of temple work, the vicarious work necessary for the salvation of all, the living and the dead. Yes, we declare the principle of continued revelation through his prophet, and his prophet today is President David O. McKay.

We testify of the surety that the resurrection is real and will be universal, that each shall inherit a degree of glory in accordance with his faithfulness—the celestial, terrestrial, or telestial—the righteous to receive eternal life and exaltation in the celestial kingdom. The Prophet Joseph Smith said, "If the resurrection from the dead be not an important point or item in our faith, we must confess we know nothing about it; for if there be no resurrection from the dead then Christ is not risen; and if Christ is not risen he was not the Son of God; and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true; because the time has gone by when, according to that book, he was to make his appearance." (DHC. 2, 18.)

There is great strength in a testimony, strength to resist evil, strength to do.

What is it that causes a bishop or a stake president or others to spend so much time in church work without monetary remuneration? Is it not his testimony? Was it not their faith and testimony that brought the pioneers across the plains? Is it not testimony that keeps the great missionary system going? President Henry D. Moyle has said, "It is our purpose as members of the Church to consider constantly the place of testimony in our lives. We dare not become complacent or unaware of this priceless gift which is ours." When we bear our testimonies, we are teaching others the truths that have enriched our lives and made us happy. Our testimonies are born to give thanks to God for the knowledge and assurance he has given us, to assist our brethren and sisters in strengthening their testimonies, and to carry the conviction which is ours into the hearts of all other people upon the face of the earth.

I invite all to follow the formula given and obtain a testimony with us of the truths of the gospel of Jesus Christ. I testify to you in the name of Jesus Christ that these things are true and that God lives, that Jesus Christ is truly the Son of God, that Joseph Smith is a prophet of God through whom the gospel has been restored. I testify that President David O. McKay is a true prophet of God today, and I do this in the name of Jesus Christ. Amen.

President David O. McKay:

We have just heard from Elder Eldred G. Smith, Presiding Patriarch to the Church. You will hear later from Brother Evans.

The following telegram has been received from the Northeast British Mission, President Grant S. Thorn: "Our missionaries and members send their love and best wishes for a glorious conference and sustain you in this marvelous work."

And one from President Tuttle of the South American Mission: "Over 1,000 missionaries, 30,000 members, nearly one-third of whom joined the Church last year, and seven mission presidents

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send love and greetings. All missions are anxiously awaiting conference broadcasts over short-wave. We join in supplicating our Father's blessings for a great conference."

I am pleased to note that we have in our audience Congressman Ralph Hardin of Idaho, and Dr. Russell H. Blood, until recently captain in the United States Navy. He is captain in the Navy, but in charge recently of naval installations in the northeastern part of the United States.

The Logan Institute of Religion Choir will now favor us with "Almighty God

Of Our Fathers," conducted by James L. Bradley. The benediction will be offered by Elder George F. Simmons, formerly President of the West Central States Mission, after which this conference will stand adjourned until two o'clock this afternoon.

Selection by the Logan Institute of Religion Choir, "Almighty God Of Our Fathers."

Elder George F. Simmons, formerly President of the West Central States Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

FIRST DAY AFTERNOON MEETING

The Conference reconvened at 2:00 p.m., Friday, April 5th.

The choral music for this session of the Conference was furnished by the Logan LDS Institute of Religion Choir, with James L. Bradley, Conductor. Frank W. Asper, Tabernacle Organist, was at the organ.

President David O. McKay, who presided and conducted the services, made the following opening remarks:

President David O. McKay:

The Tabernacle is filled to overflowing this afternoon, and probably more thousands have tuned in on their radios and televisions. We extend a hearty welcome to our unseen audience, and to all who are gathered here in the Tabernacle and in the Assembly Hall.

We are favored again this afternoon by the presence of the Logan Institute of Religion Choir, with Professor James L. Bradley conducting, and Frank W. Asper at the organ. We shall begin these services by the Institute of Religion Choir singing "How Beautiful Upon the Mountains."

The invocation will be offered by Elder John A. Buehner, formerly President of the South German Mission.

The Choir sang the anthem, "How Beautiful Upon The Mountains."

Elder John A. Buehner, formerly President of the South German Mission, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder John A. Buehner, formerly President of the South German Mission.

We have just received the following cable from President Theodore Tuttle of the South American Mission and President Ronald V. Stone of the North Argentine Mission: "Hostilities practically over. Most public services now operating. Civilian population tranquil. Missionaries and members safe in North Argentine Mission."

The Logan Institute of Religion Choir will now favor us with "O My Father," conducted by Professor James L. Bradley. After the singing, President Joseph Fielding Smith, President of the Quorum of the Twelve, will give the opening address. He will be followed by Elder Richard L. Evans.

The Logan Institute of Religion Choir sang the hymn, "O My Father."

PRESIDENT JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I want to talk to you briefly on our responsibilities in regard to the Sabbath day. In the beginning the Lord chose the last day after the creation as the Sabbath, and that continued until the resurrection of Christ. After the resurrection of our Savior, the Sabbath day was transferred to the Lord's day or the first day of the week, contrary to the ideas of some professed Christians.

The Lord settled this matter so far as we are concerned in a revelation given by the Lord on the 7th day of August 1831, which was the Sabbath day—Sunday. I am going to read a few of these verses.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

"And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9-13.)

Now, we have some people professing Christianity who are very intense upon the idea that the old Sabbath day should be maintained. The Lord himself changed the day. The Saints in olden times, that is, after the resurrection of Christ, accepted the date of the resurrection as their Sabbath, and they called it the Lord's day. It was on that day that John, in prayer before the Lord, received the great revelation known to us as the "apocalypse."

I think we Latter-day Saints should remember this fact. Now in our legislature, the session before the last, if I remember correctly, a bill was passed and vetoed by the governor, asking that businesses be closed, prohibited to operate, on the Sabbath day. It was defeated by veto.

This year the legislature could not come to a conclusion, and so no action was final. But our duty is plain and clear. The Lord has decided the matter for Latter-day Saints, as I think he did to former-day Saints, and Sunday is our Sabbath.

Now just a word of advice. You may follow it or you may reject it, but it is what I am doing, and Sister Smith. We do not patronize stores that open on Sunday, and there are stores that do not open on Sunday, and so they get our trade.

Brethren and sisters, all I want to say is that the Lord has set the time for our Sabbath by revelation. We know which day we should worship. We should follow it, and we should be true and faithful, and I think we should support those who likewise observe that day.

Now on Sunday in Salt Lake City there will be a wonderful ball game played by two of the great teams. There will be, I am positive, members of the Church who will go to the ball park instead of to their Sacrament meetings. Our duty is to serve the Lord and to remember him and the covenants that we have made. May the Lord bless you in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is President Joseph Fielding Smith, President of the Council of the Twelve Apostles.

Elder Richard L. Evans of the Council of the Twelve will now speak to us. He will be followed by Elder John Longden.

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ELDER RICHARD L. EVANS

Of the Council of the Twelve Apostles

Going back to the opening by President Brown this morning on doing and living the law and keeping the commandments and proving it by our actions, I should like to talk briefly on a subject, suggested by the phrase, that "knowing is not enough."

May I share with you a sentence or two from Winston Churchill, who said, "It is no use saying 'We are doing our best.' You have got to succeed in doing what is necessary." I'm not sure we know really when we are doing our best. I'm not sure that in most cases we couldn't extend ourselves further in any performance in life. Since eternal life is the great prize, it isn't enough just to try. We have to succeed. There is only one journey—an everlasting one—one time and one eternity—so far as I am aware, and if I may use the vernacular, we can't afford to "sit this one out." Knowing is not enough!

Emerson said, "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself." And then he added a sentence which I have often cited, "Do the thing, and you shall have the power. They who do not the thing have not the power." One eminent thinker and writer, Richter, said, "Don't wait for extraordinary circumstances to do good actions; try to use ordinary situations."

The encouraging thing in life for all of us is this or one of the encouraging things, one of the realistic facts to face, that our Father in heaven knows us better than we know ourselves; that he knows our capacity; that he doesn't expect of us the unattainable, the unreachable, or the impossible; that he hasn't given us commandments that we can't keep or requirements that we can't meet. Just to take one specific thing, for example, as to our physical well-being: the law of health that God has given us. He describes it as being counsel to "the weak and the weakest." (D&C 89:3.) Nobody can be weaker than "the weakest" and he has assured us that this counsel is for even these, and simply knowing is not enough. It

is the doing of the thing, the living of the law, the keeping of the commandment that brings the blessings. There is ample, conclusive, objective, medical evidence that this great law of health can be factually demonstrated to be what it is said to be. But mere knowing is not enough. We have to accept first the first of the first principles, which include not only faith but also repentance.

Now we hear much, and we are grateful for the wonderful wide-reaching of the Church, for its accomplishments world-wide, for conversions, for the marvelous forward moving in every field that pertains to the Church. But this is made possible by people who perform, by missionaries who go out, by people who pay tithes and offerings and building funds. And again, just knowing is not enough. Someone has to do everything; and wonderful as has been and is the growth of the Church it can be yet much more so by the performance of those who increase in faithfulness. Such things are never quite convenient. We have to stretch ourselves and exceed ourselves and set aside our convenience oftentimes.

How many times this people have heard from this pulpit the words of Ralph Waldo Emerson so often uttered in the ringing voice of President Grant: "That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but that our power to do is increased," although President Grant, as I remember quoted them just a bit differently from the above.

I am thinking of our statistics pertaining to the active and the inactive, all of which are needed as a measure of performance. But I am not sure that our Father in heaven is going to be too much impressed with statistics pertaining to the missing. I think perhaps he will look at us and ask, "Where are the others?" as any father would if any of his family were missing. Where are the others?

Testimony is a great thing, but men who have had great testimonies have fallen by the wayside. Men who have

had wonderful manifestations have fallen by the wayside, and the living of the law, the meeting of the obligation, the rendering of the service, the doing of the duty, the rising to the actual performance is the essential thing, and the mere knowing of our duty is not enough.

There is one thing concerning which none of us knows enough. We don't know enough, any of us, to be safe in setting any of the commandments aside. We have to take someone's advice; we have to believe someone; and I for myself would hope to accept the counsel of my Father in heaven and not presume to know enough to set any of his commandments aside.

"No life," said one of our eminent contemporary thinkers, "ever grows great until it is focused, dedicated, and disciplined."

"And, if you keep my commandments and endure to the end you shall have eternal life, which is the greatest of all the gifts of God." (D&C 14:7.)

If I may again cite Emerson, he said,

"Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

With you, I would wish this day to say to President McKay that I believe we have the courage, the devotion, the dedication, and the conviction to follow him wherever the Lord God leads him to lead us. With you I know that he is a prophet. With you I bear witness of the divinity of our Lord and Savior, Jesus Christ, and with you I acknowledge that merely knowing this is not enough, and with you I would pray for strength to do increasingly well that which we know so well, which God has given us to know, and I do it in Jesus' name. Amen.

President David O. McKay:

Elder Richard L. Evans of the Council of the Twelve has just spoken to us. Elder John Longden will be our next speaker. He will be followed by Elder Alma Sonne.

ELDER JOHN LONGDEN

Assistant to the Council of the Twelve Apostles

Being fully aware of the responsibility which is mine, yet duly grateful for it, I am mindful of the prayers which have been and are being offered and the thoughtful remembrance of President Brown this morning, invoking the blessings of the Lord upon all who should stand here. From all this, I receive strength. I desire the inspiration of the Lord with the thought in mind that our hearts may be touched that we may be built up in our faith and testimony of this glorious restored gospel of Jesus Christ.

Recently I read a survey which had been made by the American Institute of Family Relations, a reputable research organization which indicated that forty million homes in America need help. This survey did not refer to the need for financial help—something deeper. It found that there is a lack of harmony, unity, tranquility, and a distinct lack of compatibility in many families. This survey caused me to reflect on the need

of spiritual values in all our homes. I ask myself the question, "Do I live in a mere house or a beautiful spiritual home? What am I doing to bring spirituality into our home?"

Whether it be a *hale* in the South Pacific, an igloo in Alaska, a hogan on the reservation, an *hacienda* in Mexico, a tent, a trailer, a flat, an apartment, or a house in any other part of the world, each in its own place can be a home regardless of the cost of materials that went into its construction or its furnishings. Each can be a home or a castle for the family who lives therein by acceptance and application of the spiritual values taught by the gospel of Jesus Christ. In other words, it will not be a home unless the breath of life is breathed into it through spirituality.

We have seen houses under construction which when completed, have been listed as "model homes." Recently I saw an advertisement which asked, "Is there living power in your home?" Here

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again is reference to material furnishings for a house—extra comforts and conveniences. Are any of these things the genuine requisites of a home? Victor Hugo recognized one requirement for a happy home when he wrote:

"A house is built of sticks and stones
and tiles and posts and piers,
But a home is built of loving deeds
that stand a thousand years."

Love—loving deeds. Victor Hugo may have had a glimpse into immortality. However, he placed a time limit of a thousand years. We know that the family unit will continue for time and all eternity, but he uttered a great truth. A home is built of love, a basic virtue that must be accepted and practised if the houses we live in are to become homes.

What are some of the spiritual values which will help to make a house a home?

All male members of our Church should hold and every member honor the priesthood.

Have family prayer night and morning.

Honor the Sabbath day to keep it holy.

Attend church services together as a family.

Obey the law of tithing. Our example will teach our children.

Fast two consecutive meals once a month and contribute the cost to the fast offering donation.

Cultivate the habit of reading the four standard works of the Church and the best in literature.

Have children baptized when they reach the age of eight years.

By our own words and actions, guide and help children early to love the Lord and to develop a testimony of the restored gospel.

Prepare each young man to look forward to a mission so that when the time comes, he will have a genuine desire to go out and serve the Lord as a missionary.

Teach children to look forward to temple marriage. Through love and encouragement, help them to understand what it means to have

such a ceremony performed in the temple and then to honor and obey the covenants which they will make there.

Parents should love and respect children.

Children love and honor parents.

Keep busy.

Be considerate of others and be unselfish.

I offer these as a few suggestions which will help make a house a home.

In my travels over the Church, I have found many homes that are truly spiritual shrines to the families who live therein. May I tell you of one or two of these homes? I think of a family of eight children. The father is busy as a counselor in a bishopric, the mother active in auxiliary work. These good parents have never lost sight of their responsibility to teach their children spirituality, to train them in the ways of the gospel of Jesus Christ. They know this is accomplished first and foremost in the home. They attend church together, participate in studying the scriptures together, hold family night where all have an opportunity further to develop and utilize the talents God has blessed them with; also the children are taught and assisted in their schoolwork. A large room in their home is designated the children's room with each child having a desk of his own. They are taught in things virtuous, lovely, and of good report. They are taught to sing, and when they become old enough, they learn to play some musical instrument. They have many fun times together as a family unit.

Here is truly love at home. Theirs is not just a house. They work together and for each other. They forget selfishness. I was informed by the father and mother that the sons are saving so they may be able to fill missions when called by their bishop.

Recently it was my privilege to attend the funeral service for a man who emigrated to the United States when he was twenty-one years of age, a non-member of the Church from Germany. He fell in love with a faithful member of the Church, and she proceeded to teach him the gospel of Jesus Christ, thus he was informed of the great prin-

ciple of eternal marriage. After studying and gaining a conviction, he was baptized. He loved and lived the principles taught by the gospel of Jesus Christ. In due time, he was found worthy to receive a temple recommend. They were sealed over the altar of God for time and for all eternity. Twelve children were born to this union. All of their children have been married in the temple of the Lord and are serving in some capacity in the Church at the present time, following the beautiful example taught by the parents.

They came through many hardships, financial depressions, etc., yet never lost sight of the fact that they were rich with spiritual blessings. Now the love, the harmony and unity taught in this one home extends to twelve other homes.

May I quote a statement from President McKay: "The secret of good membership in the Church or good citizenship in the nation lies in the home." (The Improvement Era 66: [April 1963] p. 252.)

With these truths in mind, let us stay close to our children: play, work, pray, and worship together. These values will truly bring living power into the place we live regardless of where it may be and will make it a worthy home for his spirit children. Then our house will be a home—our castle—a sacred place.

I pray that all of us here assembled and all within the sound of my voice, especially those having membership in the Church, will desire to take inven-

tory and make of our houses homes where the Spirit of the Lord may dwell and where all are unashamed to keep and live the commandments of the gospel of Jesus Christ.

Then I pray for all who are listening in who may not have membership in The Church of Jesus Christ of Latter-day Saints. May you come to a knowledge and acceptance of the truths of this glorious gospel which will bring peace and harmony in your home.

I bear you my witness that I know that God lives. I know that Jesus is his divine Son. I am grateful for this testimony. I bear witness of the divine mission of the Prophet Joseph Smith and those who have succeeded him down to President David O. McKay whom I uphold and sustain as the mouthpiece and prophet of the Lord, holding the keys of the kingdom and the mantle of authority. May we be consistent in living the gospel of Jesus Christ in our homes, remembering again that our latter-day prophet has said: "The secret of good membership in the Church or good citizenship in the nation lies in the home."

God bless us to this end, I pray humbly in the name of Jesus Christ. Amen.

President David O. McKay:

Elder John Longden, Assistant to the Twelve, has just concluded speaking. Elder Alma Sonne, Assistant to the Twelve, will now address us.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

My brethren and sisters, it is a great privilege to stand here. It is also a great responsibility. It occurred to me as I was listening to the speakers today that there is much encouragement and much inspiration in the history of this Church. I recall many years ago of hearing Elder James E. Talmage deliver a baccalaureate sermon. In his sermon he said:

"The Mormon pioneers were well nigh perfect in the work which they did." He also said that their program was con-

structive throughout, and that they laid a solid foundation for that part of the vineyard which has been planted in the heart of these Rocky Mountains.

During the month of July 1847, Brigham Young looked into the Salt Lake Valley and remarked: "This is the place." After the lapse of 115 years you and I know he was right. It is still the place. It is the best place on the earth for the Church to grow, develop, and expand, and to direct its activities in the

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process of building up God's kingdom.

I am sure Brigham Young had no doubts nor misgivings as he made that famous declaration, for the work of colonization had already commenced. Fields were being plowed and irrigated. Crops were planted, and homes provided. Scarcely a week had passed before he had designated the very spot where a temple was to be built and where it now stands. "Here we will build a temple to our God," he said. Do you catch the significance of that statement?

There was so much to do to provide the material comfort for his people and for all those who were to follow. Ordinarily his chief concern would be for the physical well-being of these people. They were in a desert land. The hard and stern reality was before them. They could not return, for they had nowhere to go. By every law of probability they should have perished in the desert country, and yet this prophet-leader thought first about the spiritual welfare of those who were to come. I can think of nothing on the pages of history to match it.

Brigham Young knew that no people can endure permanently without God. Nations crumble and fall when they ignore the standards and the concepts by which they arose to power and influence. President Young's ambition was to lay a solid foundation that would not corrode nor disintegrate; but what was the situation when he undertook to lay this foundation? Where were the Saints? Where was the body of the Church? They were scattered from the British Isles to the Great Basin in the Rocky Mountains.

As the year 1847 closed there were approximately 10,000 church members in England; 2,000 in Scotland; and 4,160 scattered on a world-wide basis. The church population in the Great Salt Lake Valley was about 2,000, and between 5,000 and 13,000 were at Winter Quarters in Nebraska, and between 2,000 and 4,000 in the various settlements in Iowa. Less than 200 remained in Nauvoo, and between 200 and 300 in the city of St. Louis, Missouri. There were between 7,000 and 13,000 scattered throughout the eastern

and the southern states, and 2,000 in the Society [Tahitian] Islands.

The Mormon Battalion numbering 200 were stationed in San Diego and Sutter's Mill. The church membership in 1847 was approximately 40,000 souls. Most of them were headed for the Rocky Mountains, the place of gathering in fulfilment of prophecy, for according to Micah: ". . . in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4:1.)

The Latter-day Saints, no matter where they were, knew they were a chosen people. Their movement westward was not an accident. The Prophet Joseph Smith had referred to the West when he prophesied that the Saints would become a mighty people in the midst of the Rocky Mountains.

We need only review the history of the Church to feel the importance of what was done in those early days. These daring, venturesome men and women believed in God. They worshiped him in spirit and in truth. In the desert, coming and going, they had time to think and pray and to appraise their new faith and make comparisons with all they had left behind.

And so they laid a foundation that makes for permanency. Again I say the pioneer movement was not a venture. It was a directed movement, God-inspired and sustained by an over-ruling providence. It was a search for freedom, where sincere and honest men could worship God in their own way.

May that freedom be preserved in this land of America and wherever there is a liberty-loving people, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Alma Sonne, Assistant to the Twelve, has just spoken to us.

The congregation and chorus will now join in singing "O Say, What Is Truth?" conducted by Elder James L. Bradley.

After the singing Bishop John H.

Vandenberg of the Presiding Bishopric will address us.

The Choir and the congregation joined in singing the hymn, "O Say, What Is Truth?"

President David O. McKay:

Bishop John H. Vandenberg, Presiding Bishop of the Church, will now speak to us. He will be followed by Elder William J. Critchlow, Jr.

BISHOP JOHN H. VANDENBERG

Presiding Bishop of the Church

At the turn of the century, President Lorenzo Snow, in addressing the Saints in general conference, said, "Seventy years ago this Church was organized with six members. We commenced so to speak as an infant. . . . Through the blessings of the Lord, however, we managed to move along in our stage of infancy, receiving support from the Lord as he saw proper to give it. . . . We understand very well, when we reflect back upon our own lives, that we did many foolish things when we were boys because of our lack of experience and because we had not learned fully to obey the instructions of our fathers and mothers. We could not then comprehend that it was absolutely necessary for our proper advancement that we should observe the counsels of our parents. Many of us learned it, but too late perhaps to correct ourselves. Yet as we advanced, the experience of the past materially assisted us to avoid such mistakes as we had made in our boyhood.

"It has been so with the Church. . . . When we examine ourselves, . . . we discover that we are still not doing exactly as we ought to do, notwithstanding all our experience. We discern that there are things which we fail to do that the Lord expects us to perform, some of which he required us to do in our boyhood. But we feel thankful and grateful that we are enabled now, . . . to accomplish many things. . . . While we congratulate ourselves in this direction, we certainly ought to feel that we have not yet arrived at perfection. There are many things to do yet." (*Conf. Rep.*, April 1900, pp. 1-2.)

As I was reading President Snow's message to the Church, it was evident to me that the Lord has been good as

well as patient with the Saints. He has set up these conferences wherein his people might be admonished and informed concerning his kingdom.

Now President Snow in his observations referred to some of these matters after the Church had been established for seventy years.

Today with the Church having reached the age of 133 years, we marvel at its growth; and with the strength of its leadership, we are moving forward. Yet as we examine ourselves, we see there is much need for improvement.

I think of the Prophet Isaiah's words when he said: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (*Isa. 58:1.*)

I observe a great need for the teaching and adherence to the principle of fasting. I would like to say something relative to it. As a Church, we have not reached the full benefits of this principle. There are some who faithfully observe the fast and who receive the full blessings. But there are many who must yet be taught the true principle of fasting and be converted to it and practise it in order to receive the great blessings associated with it.

The Prophet Isaiah clearly sets forth an understanding of the fast. As he observed the people, he was, no doubt, considerably upset and concerned with the way they had abused the purpose and principle of fasting.

He said: ". . . Behold, in the day of your fast ye find pleasure, and exact all your labours." (*Ibid.*, 58:3.)

A writer says this scripture means that they find pleasure and carry on business and oppress all their laborers.

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With all their professing of self-denial they are selfish.¹

"Behold, ye fast for strife and debate, and to smite with the fist of wickedness: . . ." (*Ibid.*, 58:4.)

Or in other words as a result they are rewarded with strife, debate, and wickedness.

Isaiah further explains the purposes and blessings concerning the fast. He asks: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (*Ibid.*, 58:6-7.)

I suppose when he speaks of "loosing the bands of wickedness" of "undoing the heavy burdens," and the "breaking of every yoke" that he is referring to the wickedness of people who think only of themselves in selfishness, vanity, pride, and having hearts so set upon the things of this world that the two great commandments of loving God and loving neighbor are entirely forgotten. The principles of loving thy neighbor and of loving God are encompassed in the true purpose of the fast.

Certainly, it takes no imagination to understand what is meant when he says, ". . . that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

He meant that in addition to taking care of the poor, that we should watch over our own kin and be responsible for our father, mother, brother, and sister when they are in need.

It is here that I would like to state that the Lord has caused a day of fasting and prayer to be set up in this day so that collectively the Church might join together to fulfil the purposes of fasting.

In the general letter from the Council of the Twelve to the Church under date of May 17, 1845, which Orson Pratt read to the Saints, these words appear:

"Let this be an ensample to all saints, and there will never be any lack for bread: When the poor are starving, let those who have, fast one day and give what they otherwise would have eaten to the bishops for the poor, and every one will abound for a long time; and this is one great and important principle of fasts, approved of the Lord. And so long as the saints will all live to this principle, with glad hearts and cheerful countenances they will always have an abundance." (*DHC* 7:413.)

The bishop should frequently encourage the members of his ward to observe the fast day and voluntarily contribute a generous offering. The Lord knows in his wisdom that individually we are generally not prone to seek out the poor, the hungry, and those in need, and individually attend to their needs on a continuing basis. By fasting collectively there is no end to the good that can be done; that no one need suffer; that such assistance as might be given is rendered through the bishop in love and mercy and that full dollar value is rendered without any administrative cost.

Fasting is a voluntary principle. The Lord also said: ". . . it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness"; (*D&C* 58:26-27.) Fasting is a principle that all are encouraged to live by—the young and the old, the rich and the poor, the widow and the needy.

President Joseph F. Smith says: "The Lord has instituted the fast on a reasonable and intelligent basis, and none of His works are vain and unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; it is a duty from which they cannot escape; but let it be remembered that the observance of the fast by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but is left with the people as a matter of conscience, to exercise wisdom and dis-

¹The One Volume Bible Commentary, J. R. Dummelow, M. A. Editor, page 449.

cretion. Many are subject to weakness, others are in delicate health, and others have nursing babies; of such it should not be required to fast. I have known children to cry for something to eat on fast day. In such cases, going without food will do them no good. Instead, they dread the day to come, and in place of hailing it, dislike it; while the compulsion engenders a spirit of rebellion in them, rather than a love for the Lord and their fellows. Better teach them the principle, and let them observe it when they are old enough to choose intelligently, than to so compel them." (*Gospel Doctrine*, p. 244.)

I feel to add that those who are not physically able to abstain from food and drink should participate on fast day to the extent of prayers, offerings, and testimony. If we abide by the word of the Lord for the above purposes, we will surely be blessed as God has promised through his prophets. I suppose there is no physical blessing desired so much as being well in mind and in body.

Listen again to Isaiah and this promise, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: . . ." (*Isa. 58:8*.) What would this be worth to you? Think of what it means. ". . . and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." (*Idem.*)

Further, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . ." (*Ibid., 58:9*.) What more assurance would we need than this as a promise that we may call upon the Lord and he will answer?

Then Isaiah reiterates: ". . . If thou take away from . . . thee the yoke, (or wickedness) the putting forth of the finger, (or accusing others) and speaking vanity;

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

"And the Lord shall guide thee continually, (or the Holy Ghost will direct your daily life) and satisfy thy soul in drought, (This is your personal security in times of need and difficulty.) and make fat thy bones: (I believe this has

to do with health. In the bone there is marrow and marrow manufactures the blood that is vital to the strength and well-being of the body.) and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (or inspiration and wisdom will flow from you continually).

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (*Ibid.*, 58:9-12.) To me this is a promise to those working with the members of the Church who are in need physically and spiritually, "they that shall be of thee," or that you may be able to help them—to do what? "Build the old waste places," and as you help them to build "thou shalt raise up the foundations of (their) many generations (to follow); and then thou shalt be called, The repairer of the breach." In other words, you have helped them overcome their weaknesses, to restore their souls, to bridge the gap through reactivating, rehabilitation, and "restoring" the path for them to walk in.

To those responsible for the leadership of the Saints in every unit of the Church, I say, teach the people the principle of fasting, in love, in gentleness, in firmness, and in humility. Fasting will give them spiritual strength and help them to develop self-control.

President Snow observed in his day a need for maturity, so we today after 133 years should reach manhood in the fast offering program.

Actually as a Church we are not meeting the cash needs of the sick, the naked, and the hungry as we should through the principle of fasting. It is our obligation to teach the Saints this principle in order that they may break the sin of selfishness that their offerings and their blessings may be generous.

Now brothers and sisters, I want to leave with you the desire of my heart in the words of Omni: ". . . I would that ye should come unto Christ, who is the Holy One of Israel, and partake of his salvation, and the power of his redemption. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and pray-

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ing, and endure to the end; and as the Lord liveth ye will be saved." (Omni 26.) In the name of Jesus Christ. Amen.

President David O. McKay:

He who has just given that excellent

address on fasting is the Presiding Bishop of the Church, Elder John H. Vandenberg.

Elder William J. Critchlow, Jr., Assistant to the Twelve, will now speak to us. He will be followed by Elder Delbert L. Stapley.

ELDER WILLIAM J. CRITCHLOW, JR.

Of the Council of the Twelve Apostles

In the course of my office day, at about noon of the day, but not every day, I may see through my office window two men, locked arm in arm, striding toward Hotel Utah. One is tall and slender—rather easy to identify—despite his distance from the window. He is President McKay on his way, by escort, to his hotel apartment.

Some day President McKay may let me walk with him to his apartment. Then, with our arms locked tightly together, he could lean on me physically, and thus in very small measure I could compensate him for the many times I have leaned on him spiritually.

Few people will ever have the privilege of locking arms and striding with a prophet, but everyone may have the privilege of following him.

Once President McKay said to me and a few others: "Come—follow me." That invitation came one summer evening several weeks after a thief or thieves had broken into his stable and stolen his saddles. Stake presidents in the Ogden [Utah] area, aware of his loss, purchased a fine saddle, and we had just presented it to him that lovely evening at his Huntsville home.

"Put it in the trunk of my car," he said, and motioning with his hand he bade us, "Come—follow me."

In our several cars we followed his car across town and beyond to a pasture gate. On the way and all the way his words, "Come—follow me," rode with me in my mind, exciting me, challenging me, finally provoking me to make a resolution which I sincerely pray I may have the courage to keep. I give it to you in earnest, simple rhyme, and challenge you to follow suit:

Follow him I will,
All the way;
And to wearied souls,
Along my way,
Take opportunity each
Day to say:
He is God's prophet—
David O. McKay.

President McKay opened the pasture gate, entered alone, and closed the gate. He asked us to stand quietly back a few paces. There was neither sight nor sound of pastured animals—brush obscured our view. Advancing a few paces, he raised his voice and called: "Sonny Boy, Sonny Boy." For moments there was silence, and in that silence I recalled that Sonny Boy was a spirited animal—the men who shod him had warned that he could give anyone a bad time. He gave them one.

Faintly I soon heard the sound of hoofs thudding rapidly upon the sod. The thudding strengthened, growing louder and louder and still louder; and then suddenly, two horses charged around the brush, racing neck to neck straight toward President McKay. I held my breath, fearing that they would trample him before they could check their speed. Doesn't he realize the danger? He did; he knew exactly what the horses would do; he didn't even budge; the experience was not new to him or to the horses.

Now picture this in your minds: President McKay with his arm over Sonny Boy's neck, both horses nuzzling him searchingly—horse kisses they may have been; I wouldn't know—but this I do know: rubbing noses is an accepted mode of greeting down New Zealand

way among the Maoris, as President McKay well knows. Anyway, this greeting of man and horse portrayed affection. I cannot deny it—I beheld it. I also beheld the President sweeten the greeting with sugar lumps from his pocket. The horses liked the sugar. I think they liked the President. I am very sure the President loved his horses. His arm around the neck of Sonny Boy was not intended as a show of affection; it half concealed a rope which he deftly circled around the neck to make the horse captive. Sonny Boy did not seem to mind—not much. He took the bit, gently, and made no fuss about the saddle. The President tightened the new cinches, lengthened the stirrups; then mounting without assistance, he prodded the horse into a trot which broke into a gallop as they disappeared, about as the horses came, around the brush and out of sight.

Two thousand years ago, one greater than a prophet said: "Come, follow me." (See Matt. 4:19.) And men left their nets; some left their ships; and some their work to follow him. Two had other things to do; one had a father to bury, the other had to bid his household farewell. To the latter, the Master said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62.)

Men of the priesthood have set their hands to the plough. Many, however, have looked back; they had other things to do—habits, perhaps, to bury; appetites, maybe, to say farewell to. Therefore it was written: ". . . many are called, but few are chosen." (D&C 121:40.)

He who said, "Come, follow me," two thousand years ago is a busy man. Worlds without number has he created, and by him and through him were they created. He must be a very busy man. He has placed his kingdom here on earth in the hands of his officers, those who hold the priesthood—and the kingdom is no stronger than its priesthood officers. No officer—"No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) No man taketh any office in the

kingdom until he is called. Since priesthood is authority to act—even to call—for God, every call by those in authority to call is tantamount to a call from him who said, "Come, follow me." "By me or by my word . . . through him whom I have anointed and appointed to this power" it is the same. "Mine house is a house of order, saith the Lord God."

Once I sat at a banquet among men—businessmen, industry men, professional men, and others—462 of them—Mormons, Jews, and gentiles. The occasion was a testimonial to President McKay. These men were there expressly to honor him. One of them, not of our faith, speaking for the group, said in part about President McKay:

"We see every day his talent for harmonizing diversities and the inspired leadership which brings and secures enrichment from varied cultural sources as he has brought them together from every people, every land, every generation. . . .

"We have gathered that we might have opportunity to give full expression to the respect, to the affection, to indeed the love and gratitude that we have for him. . . .

"Our gift to President McKay is an organ to be installed in a chapel which has been built in Wales to honor his mother, Jeanette Evans McKay." (Joseph Rosenblatt, *The Improvement Era*, 66 [Feb. 1963] 111.)

In accepting the gift, President McKay said:

"I sincerely wish I were more worthy of the honor you have bestowed upon me; and in wishing to be worthy of your esteem, I find myself in accord with Portia's feelings . . . as she said:

You see me, Lord Bassonio, where I stand,
Such as I am; though for myself alone,
I would not be ambitious in my wish,
To wish myself much better; yet for
you,
I would be trebled twenty times myself;
A thousand times more fair, ten thou-
sand times
More rich;
That only to stand high in your account,

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I might in virtues, beauties, livings,
friends
Exceed account.'

(*Merchant of Venice*, Act III, Scene 1.)

"... So as I receive this tribute from you, my friends, I say with sincerity in my heart: For you I would be 'trebled twenty times myself,' would be many times more capable to serve you." (*Ibid.*, 66 [Feb. 1963] 112.)

And by that "you," he meant you and you—and all of you out there listening in.

As he stood there, pouring out his heart, the challenging words of the poet, Josiah G. Holland, poured into my mind:

"God give us men! A time like this demands
Strong minds, great hearts, true faith
and ready hands; . . .

Tall men, sun-crowned, who live above
the fog. . . ."

—“God Give Us Men”

Employing some of the poets own words, without giving them breath or tongue, I accept his challenge. That night my acceptance poured silently from my heart. Right now, I give it vocal status:

There is your man. A time like this demands
His strong mind, his great heart, his
true faith and his ready hand.
. . .

A tall man, sun-crowned, he lives above
the fog.

Cultured, learned, august, affable, and kind,
Handsome, too; God blessed him with a brilliant mind;
A spark of divinity glows brightly in his regal soul;
Help me, dear Lord, to follow him to his celestial goal.

And to people—all along the way,
Grant me opportunity—each day to say:
He is God's prophet—David O. McKay.

Only one mortal man at a time is privileged to hold all of the priesthood keys pertaining to the kingdom of God.

The President of The Church of Jesus Christ of Latter-day Saints is that man.

"... and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." (D&C 132:7.) President David O. McKay is that man.

President McKay likes a spirited horse. He also likes a spirited man—a man with spirit enough to accept calls to duty—spirited enough to "learn his duty, and to act in the office in which he is appointed, in all diligence." (*Ibid.*, 107:99.)

President McKay loves youth. Here is the evidence. Listen, he speaks to youth:

"I wish I could say to every young man in the Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions." (*Gospel Ideals*.)

"Each of us is the architect of his own fate, and he is unfortunate indeed who will try to build himself without realizing that he grows from within, not without."

"Thoughts make us what we are. As definitely and surely as the weaver shapes his flowers and figures out of the warp and woof of his loom, so every moment the shuttle of thought moves back and forth forming character and even shaping the lineaments of our features. Thoughts lift your soul heavenward, or drag you toward hell." (*Secrets of a Happy Life*.)

"What you think about when you do not have to think shows what you really are."

"Clean and wholesome bodies bring joy; debauch them, and we lose happiness."

"Be true to those who trust you."

"Do your best this hour, and you will do better the next."

"True friends enrich life. If you would have friends, be one."

"He is a slave who will be led by his appetites."

"We should put forth every effort to supplant the aristocracy of wealth with the aristocracy of character and to awaken in the minds of the youth a realization that to be honest, to be de-

pendable, to be a loyal citizen of the country, to be true to the standards of the gospel are the noblest ideals of life." (*Gospel Ideals*.)

"I am not one of those who believe that you have to be long-faced and pious in order to worship. Happiness should come to us if there is joy in our souls, for that is the source of happiness. This joy of living is radiated to others. Every person radiates what he is. That radiation comes from what he *really* is, not from what he may pretend to be. No person can escape that radiation. To live is to radiate; to live is to be the recipient of radiation."

"Lay the foundation of a happy home in your pre-marital life."

"The seeds of a happy married life are sown in youth. Happiness does not begin at the altar; it begins during the period of youth and courtship. Self-mastery during youth is first, the source of virile manhood; second, the crown of beautiful womanhood; third, the foundation of a happy home; and fourth, the contributing factor to the strength and perpetuity of the race." (*Secrets of a Happy Life*.)

"Choose your mate by judgment and inspiration as well as by emotions."

"The highest ideal for our young girls today, as for our mothers who crossed the plains, is love as it may be expressed in marriage and home building, and this virtue in which love finds true expression is based upon the spiritual and not the physical side of our being." (*Gospel Ideals*.)

"Too many couples come to the marriage altar looking upon the ceremony as the end of courtship. They should not forget that under the burdens

of home life, tender words of appreciation and courteous acts are even more appreciated than during the courtship. It is after the ceremony, and during the trials that daily arise in the home, that a word of 'thank you,' 'pardon me,' 'if you please,' contributes to the perpetuation of that love which brought them to the altar." (*Secrets of a Happy Life*)

The speaking time allotted me is pressuring me to stop talking. Too briefly has it offered me the privilege of sampling our President's love and interest in youth. Let me conclude with a sample of my own love and esteem for this great man:

All that I've said and read—he is, and more,

—A guided man.

Much more than guided missiles, the world needs

—A guided man.

That he is—call him then for what he is,

—A prophet—God's prophet.

I love him, and I believe—I know that he is a prophet of God; that he holds all the priesthood keys, rights, powers, and authority which were conferred upon the Prophet Joseph Smith and upon his successors right down to and including President McKay.

In the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is Elder William J. Critchlow, Jr., Assistant to the Twelve, an Ogden boy. Elder Delbert L. Stapley, of the Council of the Twelve, will now speak to us.

ELDER DELBERT L. STAPLEY

Of the Council of the Twelve Apostles

My brothers and sisters, in all humility I would like to say amen to the very wonderful tribute paid to our beloved President, David O. McKay, by Elder Critchlow.

I would be most ungrateful if I failed to take just a moment to express my sincere thanks and gratitude for

your prayers in my behalf during my illness and convalescence. I know your prayers have been heard because I am with you today. The Lord has blessed me. My strength and health are returning.

As an introduction to my talk, I feel to quote from the teachings of Jacob,

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the brother of Nephi, to the Nephites concerning their sins and transgression of God's commandments. This man of God stated his responsibility to them as a teacher and expressed the anxiety he had for the welfare of their souls. He appealed to them thus:

"But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

". . . ye look upon me as a teacher, it must needs be expedient that I teach you the consequences of sin.

"And also it grieveth me that I must use so much boldness of speech concerning you, before your wives and your children, many of whose feelings are exceedingly tender and chaste and delicate before God, which thing is pleasing unto God;

". . . I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth and are not shaken." (2 Nephi 9:47-48; Jacob 2:7; 2 Nephi 9:40.)

The serious, distressing problems always difficult for brethren in presiding positions to deal with are the immorality cases which involve youth; the older unmarried and the married; the broken homes; the dissolution of family ties which separate parents and children. The sorrow, frustration, and unhappiness of such tragic mistakes serves to upset the lives, both psychologically and spiritually, of the innocent victims of such unfortunate violation of God's laws.

Far too many broken homes result from early forced marriages, unfaithfulness, and incompatibility, the failure of men and women to abide by the vows of the marriage covenant, yielding to the weaknesses of the flesh, forsaking the principles of righteousness, ignoring family prayers, and the guiding influence of the Holy Ghost in their lives.

When the light of the Spirit, because of transgression and hardness of heart, departs from the soul of the transgressor, he is left to himself to grope through the darkness of temptation and evil. Therefore, he does not reason righteously nor act according to

principles of honesty, truthfulness, or morality.

Solomon expressed these two significant proverbs: "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." (Prov. 11:19.)

"Every way of a man is right in his own eyes": (*Ibid.*, 21:2.)

The sinner is prone to rationalize and to justify his acts of transgression. He frequently stands upon what he loosely calls "extenuating circumstances" which are but weak excuses for his sinful acts.

Again this wise man said: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: . . ." (Eccl. 5:4.)

Every member of this Church is duty bound to keep sacred and honorably fulfil every requirement and condition of his vows to his God; otherwise, the Lord will not have pleasure in him nor will his mercies be extended upon him.

It isn't too difficult for a sinful man and woman to seek forgiveness after they take what he and she want—even though they may be guilty of breaking up two homes by their transgressions, causing separation of families, forsaking children and leaving them destitute of love and care, also shirking their personal responsibilities to loved ones for others to fulfil.

To take another man's wife or another woman's husband is stealing in its most ignoble form.

The great lawgiver, Moses, on Mount Sinai received these specific commandments from the Lord concerning man's obligation and regard for the welfare and happiness of others:

"Thou shalt not steal. . . .

". . . Thou shalt not covet thy neighbour's wife, . . .

"Thou shalt not commit adultery." (Ex. 20:15, 17, 14.)

Even the simple can understand these plainly stated laws, and in the light of this knowledge, those who know and transgress the law, stand condemned before the Lord.

In this last dispensation the Lord is just as emphatic, warning the Saints against such sins. He commanded:

"Thou shalt not steal; . . .

"Thou shalt love thy wife with all thy

heart, and shalt cleave unto her and none else.

"Thou shall not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out." (D&C 42:20, 22, 24.)

These commandments also are very clear, forthright, and understandable. What applies to the man cleaving unto his wife and none else applies with equal force also to the wife for her husband. There is no double standard in the Church. Both man and woman are responsible for their personal acts.

I often wonder why a man or a woman will give up wife or husband and children for an adulterous relationship. When sin is the foundation of the marriage relationship, the chance of a secure and happy companionship is very remote. Surely the Spirit of the Lord, neither God's laws to man, sanction such behavior, nor can the blessings of the Lord be expected upon such a union.

It is difficult to understand how church members who know these commandments can cast aside such knowledge and yield to the lusts of the flesh. Small violations lead to more serious and devastating sins. Those who play with fire, ultimately, if they persist, will be burned.

Solomon wisely taught this truth:

"Can a man take fire in his bosom, and his clothes not be burned? . . .

"So he that goeth into his neighbour's wife; whosoever toucheth her shall not be innocent. . . .

"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul." (Prov. 6:27, 29, 32.)

Yielding to the illicit enticements of the flesh is the basest of human instincts, also the cause of much sorrow, unhappiness, and the loss of the clean inward feeling of peace men should strive to obtain. Those who sin deny their God and accept Satan, the author and the father of all sin.

Abinadi, the Nephite prophet, cautioned: "But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen

state and the devil hath all power over him. . . ." (Mosiah 16:5)

Nephi reasoned: "And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart to destroy my peace and afflict my soul? . . ." (2 Nephi 4:27.)

The Apostle Paul, writing to the Roman Saints, counseled: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:12-13, 16.)

Writing to the Corinthians he said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

". . . shall inherit the kingdom of God. . . .

". . . Now the body is not for fornication, but for the Lord; and the Lord for the body. . . .

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. . . .

"Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:9-10, 13, 15, 18.)

While I am convinced conditions in these matters among us are much less than in the world, from what I have observed and know, they are not good enough. We are not free of these despicable sins; and Satan, recognizing the weaknesses of the flesh, is vigorously attacking the weakened armor in our defenses and far too many are yielding to his enticements to error and sin.

The Apostle Paul understood this

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weakness of man and, writing to the Ephesians Saints, he admonished: "Finally, my brethren, be strong in the Lord, and in the power of his might."

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11.)

Our beloved President David O. McKay has always taught members of the Church to practise self-restraint and self-mastery, not permitting themselves to fall to the level of the animal kingdom.

We cannot afford, as children of God, in whose presence we someday hope to be, to toss overboard the God-given principles of morality and make our bodies instruments of unrighteousness by yielding to the gratification of bodily desires. God will not hold guiltless those who succumb to such sins and forsake his laws and also abdicate responsibility to loved ones.

"For of him," said the Lord to the Prophet Joseph Smith, "unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation." (D&C 82:3.)

An individual who sins, and because of his transgression loses his church membership, has sacrificed privileges and opportunities for blessings which may be difficult to regain. The excommunicated members, nevertheless, look for and hopefully expect an early reinstatement to church membership and a restoration of former blessings; but they fail to realize or understand that the road back into church fellowship with its privileges and opportunities for blessings is long, lonely, and exacting.

The question is often asked by those in transgression, whose sins are so serious that it is almost impossible for them to make proper amends, if the Church does not believe in forgiveness. The answer, of course, is: The Church does believe in the principle of forgiveness to those who repent of their sins, confess, and forsake them; and who can also make restitution to loved ones whose lives have been upset and their future livelihood and rightful opportunities jeopardized.

They also refer to the woman taken in adultery and ask: "Did not Jesus

forgive the woman brought to him accused of adultery?" When the accusers challenged by the Christ departed without condemning her, Jesus said unto her, ". . . Neither do I condemn thee: go, and sin no more." (John 8:11.) The Savior did not forgive neither did he condemn her, but in admonishing her to go and sin no more, he, in effect, was asking her to show forth the fruits of repentance which would lead to forgiveness.

The Lord has commanded in this latter-day: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out.

"But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive;

"But if he doeth it again, he shall not be forgiven, but shall be cast out." (D&C 42:24-26.)

This revelation does not allow repetitive sinning with the expectation of forgiveness to the transgressor.

Again the Lord admonished and warned the Saints: ". . . go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God." (*Ibid.*, 82:7.)

"For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:31-33.)

There are penalties for violating the laws of God. The way of the transgressor was never easy. The wages of sin is death, taught the prophets. (See Rom. 6:23.) Mercy cannot rob justice. (See Alma 42:25.) The Lord expects his servants to mete out justice and judgment according to the laws and commandments given to the Church.

Adultery, fornication, unnatural and deviate practices are the most repulsive and reprehensible of sins which exact the penalties imposed by a just God upon the transgressor.

The members of our body war against each other, and if the spirit of man does not control the physical urges and acquire self-restraint and self-mastery, one of the tragedies of indulgent practices is the defilement and dishonor of the body which houses a spirit child of God. The body of flesh and bone is also the eternal tabernacle of the spirit. Each of us must decide what kind of house we want to live in eternally and then chart and abide the course which will lead to it.

One of the important elements of true repentance is to make restitution to those who have been injured or hurt by one's derelict actions.

It isn't always possible for the transgressor to make proper restitution to those hurt or injured by his acts. One cannot, for example, restore virtue when it is lost. One cannot restore a husband or a wife acquired by breaking up a home and give him or her back to his or her former spouse. There are many other complicated conditions and situations too numerous to spell out in this brief talk which make restitution difficult to satisfy.

There are cases where partial amends can be made sufficiently to justify re-baptism to the excommunicated, a return to fellowship, and under certain conditions restoration of former blessings lost. All, however, depends upon complete repentance, proper restitution, and manifesting faithfulness through living the truths, principles, and standards of the gospel.

A light tap on the wrist to those guilty of serious sins does not satisfy justice nor does it serve as a brake or a deterrent to others who may be tempted to violate the moral law. When transgressors are dealt with too gently, people sense an apparent easing in maintaining gospel standards; therefore, the bars of morality may be lowered. For aberrant members of the Church to lose its privileges and blessings may cause them to appreciate more what they have lost. The feeling of loneliness and of not belonging stirs them to repentance and increased faithfulness.

Now, I have been speaking mostly concerning the tragedies and the unhappiness of broken homes. I am not

unmindful of the serious follies of youth and the unmarried, but what I have said constitutes counsel and a warning to them also: counsel to live clean, treasure virtue, keep the standards of the gospel, love the Lord and keep his commandments; also to pray earnestly for strength to resist all evil and through humility seek the companionship of the Holy Ghost as a guide in the ways of righteousness. A warning to avoid compromising ideals and standards, not to permit the body to be used as an instrument of sin, but as an instrument of righteousness unto God.

Alma, the Nephite prophet, taught: "And he doth not dwell in unholly temples; neither can filthiness or anything which is unclean be received into the kingdom of God; therefore I say unto you the time shall come, yea, and it shall be at the last day, that he who is filthy shall remain in his filthiness." (Alma 7:21.)

As a servant of God concerned about the welfare of souls, I have spoken to you about the consequences of sin. It is not my purpose to be negative and only dwell upon judgments and penalties, but rather to admonish all people to be true to gospel standards and ideals and to forsake sin and thus avoid its consequences.

I fully understand and am not unmindful of scriptural teachings concerning repentance and forgiveness. Forgiveness here in mortality, as far as it is within the power of men to forgive, may not fully satisfy the law of justice required by the heavenly judges above. It does place the repentant sinner, however, in the right way; and when the penalty for the broken law is paid, he will receive forgiveness and obtain pardon from the Righteous Judge of all. This principle is taught by the Savior in his Sermon on the Mount. Referring to those who are cast into prison he declared: ". . . Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." (Matt. 5:26.)

This statement of our Lord, which is associated with his teachings on moral and behavior patterns, affirms that those who are guilty of serious sins after receiving a knowledge of God's commandments shall be cast into prison

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until they pay the uttermost farthing for their sins.

The Savior revealed unto the Prophet Joseph Smith that those who enter into the new and everlasting covenant of marriage and then transgress that covenant, ". . . shall be delivered unto the buffetings of Satan unto the day of redemption, . . ." (D&C 132:26.)

To be turned over to the buffetings of Satan unto the day of one's redemption is an awful condition to contemplate. Such confinement, to satisfy the demands of justice, could extend over a long period of time. The only way to escape such a penalty with its torments and sorrows is to serve the Lord faithfully and keep his commandments from youth until life's course here on earth is finished.

We need more emphasis in the Church upon ideal Latter-day Saint home life where love, compatibility, harmony, and the sweet spirit of the gospel abide to attract and hold youth close to parents in the home. The proper teaching of children should have more emphasis so they will acquire early in life a love for God and develop respect for his laws and thus cherish virtue, uprightness, and honesty of purpose in their personal lives. The children are the church teachers and its leaders of tomorrow.

I sincerely hope that we who are leaders will understand that the responsibility of the Church and its leadership is to save and bless people. Surely we must extend to the wayward the hand of friendship, exhibit love, manifest interest, and do all within our power to persuade those who have departed the right way to come back into that straight and narrow path which leads to life eternal.

It is equally important for church leaders to teach youth and all others forthrightly to their understanding the great moral concepts of the gospel and create within them the desires to put on the whole protective armor of righteousness that they may avoid serious mistakes and the consequences of sin.

I shall close with a choice quotation from the teachings of the Nephite prophet, Mormon: "For behold, my brethren, it is given unto you to judge,

that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night.

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." (Moroni 7:15-16.)

I earnestly pray, my brothers and sisters, that God will give us the strength to faithfully live up to the ideals, standards, and covenants of the gospel of Christ always, in the name of Jesus Christ. Amen.

President David O. McKay:

The Logan Institute of Religion Choir will now favor us with "Sing And Rejoice." I will say something afterwards. There are people on the air who want to hear this choir.

An anthem, "Sing And Rejoice," was sung by the Logan Institute of Religion Choir.

President David O. McKay:

Elder Delbert L. Stapley of the Council of the Twelve was our last speaker, and we called on the choir to sing out of consideration for the stations that will change at the hour. As heretofore announced, the singing for this session has been furnished by the Logan Institute of Religion Choir under the direction of James L. Bradley, with Frank W. Asper at the organ. In behalf of all who have listened to the singing in the General Conference, the General Authorities, the audience here in the Tabernacle, and the great radio television audience, we express appreciation and thanks to these choice young students for the beautiful music they have rendered in these conference sessions today. With all my heart, I say, 'God bless you, boys and girls,' and may this day always be a sweet memory to you in your lives.

Tomorrow morning's session will be broadcast by 18 radio and television stations, and recorded for transmission on Sunday morning at 10 o'clock Eastern Standard Time to 119 television stations in the eastern part of the United States. Both sessions Saturday will be rebroadcast over KSL Radio Sunday morning, starting at one o'clock—that is Sunday morning—and will be heard in many parts of the United States and in the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A delayed release will also take the Saturday morning session of Conference to viewers in Australia and also in Hawaii for the first time. A video-tape will be flown from the Mainland and broadcast Sunday morning in Honolulu. Both sessions today will also be rebroadcast over KSL Radio Saturday morning, starting at one o'clock.

A special meeting under the direction of the Presiding Bishopric will be held in the Tabernacle tonight at seven

o'clock. Those requested to attend this meeting include Stake Presidents and their counselors, and Bishops and their counselors. All who want to see an interesting program should attend if there is room.

There will be a Welfare Agricultural Meeting in the Assembly Hall tomorrow morning, which will be at 7:30 o'clock. Stake Presidencies, Bishoprics, Agricultural Representatives from all stakes, and all others interested in agriculture are invited to attend this meeting.

Elder Joseph R. Reeder, formerly President of the French Polynesian and Rarotongan Missions, will offer the benediction.

The closing prayer was offered by Elder Joseph R. Reeder, formerly President of the French Polynesian and Rarotongan Missions.

Conference adjourned until 10:00 a.m., Saturday, April 6.

SECOND DAY MORNING MEETING

The third session of the Conference convened at 10:00 a.m., Saturday, April 6. President David O. McKay presided and conducted the services of the meeting.

The Salt Lake Tabernacle Choir furnished the choral music for this session. Elder Richard P. Condie conducted the singing of the Choir. Alexander Schreiner, Tabernacle Organist, was at the organ.

President McKay made the following introductory remarks:

President David O. McKay:

At the risk of taking an extra minute this morning I am going to read to you the following telegram:

"As Mayor of Los Angeles and on behalf of its more than two and one-half million people I convey to you and your Church members this official expression of our respect and esteem. Many South-

ern Californians are in Salt Lake for conference while many thousands more will view the Sunday morning session on television. We are happy to note the Brigham Young University Chorus and Orchestra will be in the Southland soon. Such events help to emphasize the fact that members of your Church have made distinguished contributions to the growth of this City and California ever since the arrival here 116 years ago last month of the Mormon Battalion. Again, on behalf of the people of our City, I am honored to convey this expression of our appreciation and high regard.—Samuel William Yorty, Mayor."

The Tabernacle Choir, under the direction of Richard P. Condie, with Alexander Schreiner at the organ, will open these services by singing "Guide Us, O Thou Great Jehovah." Following the singing, the invocation will be offered by Elder Paul C. Child, formerly President of the North Central States Mission.

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The Choir sang the hymn, "Guide Us, O Thou Great Jehovah," following which the invocation was offered by Elder Paul C. Child, formerly President of the North Central States Mission.

President David O. McKay:

Brother Paul C. Child, formerly president of the North Central States Mission, offered the invocation.

The Choir will now sing "The Palms." You recognize that you are on the air. Proceedings are being conducted on the minute so the new channels that are coming in will hear the

beginning of each sermon and the songs.

We thank the Mayor of Los Angeles, members of our own government, senators, congressmen, mayors of cities, and all the visitors who have cooperated here with us by participating in this audience of several million people this morning.

An anthem, "The Palms," was sung by the Choir.

President David O. McKay:

Elder Sterling W. Sill, Assistant to the Twelve, will be our first speaker.

ELDER STERLING W. SILL

Assistant to the Council of the Twelve Apostles

Many years ago someone published a picture Bible in which it was attempted to make the great scriptural messages more memorable, by presenting them in visual form. Our natural tendency is to see things more clearly when they are presented in pictures. Mere ideas are often too abstract for the mind to deal with effectively.

One of the visual portrayals in this interesting Bible was a colored picture of the ascension. It showed the Resurrected Jesus standing in the air above the Mount of Olives as he was ascending to his Father. And standing slightly below the master were two angels dressed in white clothing. Over the years I have drawn great strength from the thrilling ideas represented by this picture. Christ's ascension to heaven marked the end of an important period. He had finished one part of the work assigned to him in the grand council of heaven. He had organized the Church and had left ordained apostles to carry on its work. He had taught them the doctrines of salvation and had given them the priesthood, with the power to bind in heaven what they did on earth. He had shed his own blood to pay the penalty of our sins. Then in the last words spoken just before his ascension, Jesus said to the Twelve ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and

unto the uttermost part of the earth." (Acts 1:8)

The ascension picture is completed by the interesting scriptural statement which said, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (*Ibid.*, 1:9-11.)

During World War II, I added another impressive mental picture to my collection. This one shows General Douglas MacArthur about to take flight from Corregidor under the military pressure of Japanese conquest. To those who were forced to remain behind, General MacArthur said, "I shall return." I like to imagine the hope that this promise must have brought to the people of the Philippines during those long months in which they awaited their liberation from the bondage of the Japanese. They knew that MacArthur would not forget. They knew that just as soon as possible he would come back to set them free and punish their oppressors. His promise may have had

more than ordinary significance to me, inasmuch as some of the members of my own family were among those awaiting MacArthur's return. They hid in the hills until they were captured and sent to a Japanese concentration camp in Manila.

The general's promise to return must have had a disturbing significance for the invaders themselves, for they must have known that MacArthur would never rest until they had been driven from the islands or annihilated during their resistance. This "I shall return" picture was given its happy ending some two years later when the general's promise was finally and fully kept.

However, the world still awaits this more significant "I shall return" promise that had been made some nineteen hundred years earlier from above the Mount of Olives. It is very important to remember that the Savior of the world was only bidding the earth and its people a temporary farewell. Many times before his death, he himself had foretold his own glorious second coming to judge the world.

On that last Tuesday before his death on Friday, Jesus had been teaching his followers about his second coming. Near the end of the day he left the temple and led the Twelve across the Mount of Olives. As he sat down to rest near the summit, his disciples said to him, ". . . Tell us, when shall these things be, and what shall be the sign of thy coming, and the end of the world?" (Matt. 24:3.) Then Jesus told them of the wars and contentions that should characterize the last days, and as one of the important signs that should precede his second coming, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (*Ibid.*, 24:14.)

As the people of the Philippines awaited their liberation, they probably wondered whether or not General MacArthur had the ability to fulfil the conditions involved in his promise to return. There are also a great many in our world who discount both the possibility and the probability of the second coming of Christ. Yet we may be certain that God's program has never been

abandoned and will not be forgotten.

In those last sad hours just prior to his death, Jesus said to his disciples, "Let not your heart be troubled: ye believe in God, believe also in me."

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"And if I go and prepare a place for you, *I will come again*, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3. Italics added.) What a thrilling, frightening thought when we understand the conditions under which he will come again. And what tremendous consequences are involved in the message of ascension day. As the Resurrected Son of God stood there between the heavens and the earth, holy angels from God's presence made a firm promise, that he would personally return. The angels said, ". . . this same Jesus, . . . shall so come in like manner as ye have seen him go. . ." (Acts 1:11.)

Since ascension day, some nineteen wide centuries have come and gone, and many important events have taken place. According to tradition with one exception, the apostles that Jesus appointed to carry on his work, were all subjected to violent deaths. Peter, Philip, Simon, and Andrew were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Thomas was run through with a lance; James, the son of Alphaeus, was beaten to death; Thaddaeus was shot through with arrows; Barnabas was stoned; Matthew was slain with a battle axe in Ethiopia; and Mark was dragged to death in the streets of Alexandria. Then John, the sole survivor, was banished to the lonely isle of Patmos in the Aegean Sea. Jesus had built his Church upon the foundation of apostles and prophets. When the foundation was destroyed, the building crumbled. In time what had once been a divine organization became merely a human institution. Many of the Christian doctrines were misinterpreted; the ordinances were changed; the authority was lost; the apostasy grew; and the world slipped gradually into the long black night of the Dark Ages.

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Then some said that the heavens were forever sealed, that the canon of scripture was full, and that no voice from God would ever again be heard upon the earth. The spirit of those who crucified Christ, destroyed his organization, and disbelieved his doctrines, still have a numerous following among us.

One of the most serious problems of our present world is that there are so many people who disbelieve in a Supreme Being. To some, man is the highest authority and the greatest intelligence in the universe. Others believe that God has gone out of business and that the last words that we will ever hear from the Savior of the world were spoken at the ninth hour of that awful Friday afternoon, when from Calvary's cross the dying Christ said, "It is finished." The last memory that some have of their Redeemer pictures him hanging upon the cross. Recently the world has been flooded with the crucifix, but Jesus did not remain upon the cross. Some remember him lying in the garden tomb of Joseph of Arimathea, but Jesus did not remain in the tomb. Nothing in the scriptures could be plainer than the fact that the life of Christ did not begin in Bethlehem, neither did it end on Calvary. He said, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." (John 16:28.) In his prayer in Gethsemane while contemplating his own death, he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (*Ibid.*, 17:5.)

Long before our earth was created, Jesus lived and ruled with his Father as a part of the presidency of the universe. Under the direction of the Father, he was the Creator of the earth. In the first chapter of Genesis, God is recorded as saying, ". . . Let us make man in our image, after our likeness: . . ." (Gen. 1:26. Italics added.) The use of these plural pronouns indicates that the Son also took part in the creation. But even then he was no novice as a Creator. In one of the great revelations given to Moses and revealed anew in the latter days, God said, "And worlds without number have I created; . . . and

by the Son I created them, which is mine Only Begotten." (Moses 2:33.)

We think of greatness partly in terms of what it has already accomplished and partly in terms of what it promises for the future. As I rerun my mental picture of ascension day, I like to think of the Redeemer in terms of his tremendous background. Not only had he created worlds without number, but in his pre-mortal existence he was that magnificent personage of great authority and power known in the scriptures as Jehovah, the God of Abraham, Isaac, and Jacob. He was the first Begotten Son of God in the spirit and was chosen to be the Savior of the world because he was the best qualified for that important calling. Then as a part of his own progression, he took upon himself a body of flesh and bones, and became the Only Begotten Son of God in the flesh. There are some who discount the value of a body so far as eternity is concerned. There are those who in their teachings seek to deprive God of his body. Many do not believe in their own resurrection. But next to the human spirit the human body is the most marvelous of God's creations. If the body was not necessary, God would never have created it in the first place. If it was not necessary for eternity, God would never have instituted the resurrection. If a body was not necessary for God the Father, certainly there would have been no reason why God the Son should have been resurrected. The spirit and the body inseparably connected constitutes the soul. The spirit can never be perfect without the body. There can never be a fulness of joy until the spirit and the body are inseparably joined together.

The Resurrected, Glorified Jesus, like Elohim, his Eternal Father, has a body of flesh and bones as tangible as man's. (See D&C 130:22.) When Jesus appeared to the eleven after his resurrection, they were frightened and supposed that they had seen a spirit. Jesus corrected them by saying, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39.) Jesus did not lose his body after his resurrection. In some mysterious way it did not evaporate,

neither did it expand to fill the immensity of space. Jesus had his body as he ascended to his Father from the Mount of Olives, and the record is perfectly clear that he will still have that same body when he comes in glory to judge the world.

In addition to the information given in the Bible, we now have some new evidence of universal importance which has been given to the world on this subject in our own day. In the early spring of 1820, in upper New York state, God the Father and his Son Jesus Christ reappeared upon the earth to re-establish among men a belief in the God of Genesis, a belief in the God of Abraham, Isaac, and Jacob, and a belief in the God of Mount Olivet. The Prophet Joseph Smith describes his part of this experience by saying, ". . . I saw two personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) Then there followed the great message of the restoration.

The same Jesus who healed the sick and walked upon the waves has spoken again in our day and has reaffirmed the fact that he is still interested in our success. The same Jesus said to his disciples, ". . . Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) This same Jesus has informed us anew that he has not changed his mind about the importance of this and the other great Christian doctrines.

The same Jesus who upon the Mount of Olives said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," has, under the direction of his Father, restored that gospel, in preparation for that day. He himself looked forward to that day saying, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.) What a tremendous day that will be. That is also

the day foretold by Malachi who said, "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch." (Joseph Smith 2:37.) That tremendous event is fast approaching, and we must work while it is called today, for the night cometh, wherein no man can work.

I would like to bear to you my personal witness that God has not gone out of business, that the heavens are not sealed, that the Redeemer of man has not forgotten his promises, nor is he any less interested in our welfare now than when in Gethsemane and upon Mount Calvary he suffered for our sins. And to close, I would again like to take you out to the sacred top of the Mount of Olives, and again hear the angels say, ". . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) May God help us to be ready for that important event I pray in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Sterling W. Sill, Assistant to the Twelve.

The Men's Chorus of the Tabernacle Choir will favor us with "Seek Thy God."

The Men's Chorus of the Tabernacle Choir sang "Seek Thy God."

President David O. McKay:

We welcome all those who have just joined us by radio and television in this session of the 133rd Annual Conference of the Church, convened in the Tabernacle on Temple Square in Salt Lake City.

We shall now hear from President Henry D. Moyle of the First Presidency of the Church.

GENERAL CONFERENCE

Second Day

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

I believe with all my heart and soul that the solution to our problems here upon this earth today and tomorrow is to be found in the knowledge and appreciation of man's relationship to God, his dependence upon God, and his obedience to God's laws.

The world is not just a watch that the Lord wound up and left to run down. By the exercise of faith men can call upon God and obtain his help in fulfilment of the promises he has made. Also, of his own volition, God intervenes and controls the affairs of men, of nations, and the very elements that make up the universe when this is necessary for the preservation of his divine purposes.

In speaking of the divine purposes of the Lord, Paul wrote, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: . . ." (Eph. 1:10.)

Modern scripture tells us through the Prophet Joseph Smith, "Now the purpose in Himself (that is Christ) in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with preceding dispensations." (DHC, 4:208.)

Christ's example and precept set in what is known as the Dispensation of the Meridian of Time control us today in our behavior and in our belief. "We believe in the same organization that existed in the Primitive Church. . . . We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

I have just quoted the sixth and ninth Articles of Faith of The Church of Jesus Christ of Latter-day Saints. How startling are the following words of Peter:

"We have also a more sure word of prophecy; wherunto ye do well that ye take heed, . . ." (2 Peter 1:19, Italic added.)

Prophecy and revelation came from the same source to Peter and also to Joseph Smith who gave us our Articles of Faith.

It is no different today from what it was in the days of Peter and Paul, the apostles of old. Paul told the Romans that "the gospel of (Jesus) Christ: . . . is the power of God unto salvation to every one that believeth; . . ." (Romans 1:16.) Incorporated in this term salvation is not only the spiritual but also the temporal phase of our lives. We cannot disassociate mortal man from the eternal spirit of man within him. It is, therefore, through obedience to the laws of God that we will find the answer to our questions, whether they be domestic, political, social, economic, or spiritual.

I give to you today my assurance that evidence, if not conclusive proof, of this fact is to be found by studying the scriptures. Christ's admonition to his disciples is compelling upon all of us today. Sooner or later in life we are brought to face some crisis which requires us to determine for ourselves: Do we desire to follow the direction Christ gave to all men during his earthly ministry? If we must sooner or later choose which path we are to pursue, why should we procrastinate, why not do it now?

As we determine our course in life, we may well remember Paul's sermon on faith, delivered to the Hebrews:

"Now faith is the substance of things hoped for, the evidence of things not seen.

"Through faith we understand that the worlds were framed by the word of God, . . .

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:1, 3, 6.)

Through our faith in God we can accomplish life's full purpose.

Christ in his Sermon on the Mount, given early in his ministry, as recorded in Matthew, said: "But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you." (Matt. 6:33.)

And then he added a little later: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (*Ibid.*, 7:7-8.)

We fulfil our highest potentials when we receive the joy and security and knowledge which come from the witness of the Holy Ghost, the Comforter, who teaches us all things essential for this life and ultimately for our eternal exaltation in the kingdom of God.

Paul declared to the Corinthians: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost." (1 Cor. 12:3.)

When the testimony of the Holy Ghost is borne in upon our conscience, and we know that Jesus Christ is our Lord and Savior, the Redeemer of all mankind, the Son of the Living God, we have the promise of life eternal. Christ declared to the world: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

This is a matter about which we need not be left in doubt. We know. This knowledge is priceless. The principles of the gospel can be understood and lived by all mankind. The laws and ordinances of the gospel are simple; they are natural. They are appreciated by all who accept and conform their lives thereto. Not all men can acquire the riches of the world, but the blessings of the Lord will overtake all who seek after them. Like the acquisition of anything worthwhile it takes effort to attain the spiritual. Faith, dedication, and devotion must be ours to bring ourselves closer and closer to our Heavenly Father. We enjoy our communion with God here and now in mortality. We do not need to wait for immortality to enjoy the fruits of our spiritual labors. We learn to appreciate the Spirit of God more and more as we draw nearer to the Lord in the keeping of his com-

mandments. The harder we knock, the wider is the door opened.

What would it mean to all of us to appreciate that we are never left alone to rely upon our own resources; that we have the sustaining power and influence of our Heavenly Father constantly with us to guide and direct us throughout our lives in all our righteous activities. Those who keep the commandments of God realize this blessing indeed. We know, and our missionaries know. It is this knowledge which urges us on to help others with an enthusiasm born of the Spirit of our Father in heaven.

It was not until The Church of Jesus Christ of Latter-day Saints was organized in 1830 that the population of this planet reached one billion living persons. The present world population, a mere 133 years later, is estimated at more than three billion. Expert estimates are that one-twentieth of all those who ever lived on the earth are here today. If the present rate of growth, now 50-60 million a year still continues in geometric progression, there will be six billion human beings in the world by the year 2,000. This is the appraisal of Dr. George Albert Smith, Jr., of the Harvard Business College. [Professor of Business Administration, Harvard University.]

He then asks the question: "What is the way of life to be for these people and for ourselves? Ask yourself this question often and earnestly and realize that the question will not go unanswered."

Whatever the population may be now or hereafter, truth will remain constant. To know the truth will make us free. Truth is eternal. We must seek truth at its source. Truth emanates from God. How applicable are the words of President John Taylor, spoken in 1861, a former head of the Church on earth:

"We believe that no man or set of men, of their own wisdom and by their own talents, are capable of governing the human family aright."

There is no unrest when you know where you are going spiritually.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

Our message to the world, conveyed

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by us and our missionaries, is to enlighten our fellow men who find themselves spiritually in the dark. There is absolutely nothing of such great worth to man as to know God. It has been said, "We know God when we know ourselves." To know ourselves we must know the answer to these simple questions—Who are we? Why are we here? And being here, what should we do?

The multitudes to whom the Savior spoke were all physically fed by the loaves and the fishes, but there was afterwards a spiritual segregation the multitude would make for themselves, illustrated by the following admonition of the Savior: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (*Ibid.*, 7:13-14.)

Do we go with the many or stand out spiritually as one of the few? To do the latter we must add to bodily sustenance the word of the Lord, for spiritual growth and development.

Thomas asked the Savior: ". . . Lord, we know not whither thou goest; and how can we know the way?

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:5-6.)

Thomas was an apostle of the Lord Jesus Christ to whom Christ had given his power, his priesthood, to preach the gospel taught by the Savior.

We know that we are called of God and have received his priesthood to preach the gospel and administer in its ordinances. Therefore the following scripture is of great meaning to us and important to the world. "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." (*Ibid.*, 13:20.)

Twelve thousand men and women, our beloved sons and daughters, brothers and sisters, leave home, family, friends, position, professions, business, and enter into the missionary work of the Church throughout the world at their own ex-

pense for a period of two or three years. They are compelled so to do by an absolute realization of the fact that they are called of our Heavenly Father to go into the world to preach the gospel and administer in the ordinances thereof, and that they have received the priesthood of God to qualify them therefore, just as the apostles of old. Members of many families have rendered this service for as many as six generations.

This process has gone on for 133 years; the number going on missions is increasing yearly. Their purpose is purely unselfish. They disseminate the light of the gospel of Jesus Christ to all mankind, to teach them to repent of their sins, to pray to God in faith, believing that their prayers will be answered in keeping with the promise found in the Epistle of James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

And finally the missionaries go to bear witness to the world that God lives, that Jesus is the Christ, that through the gift and power of the Holy Ghost we may all receive this same testimony for ourselves, independent of all else in the world. When received, this testimony is all consuming, all embracing. We know who we are, where we came from, and where through strict obedience to the laws and ordinances of the gospel we may go. Life's purpose becomes absolute and fixed. Our testimony and knowledge of God cannot be lost except through transgression. With transgression we also lose the Spirit of God and the Holy Ghost as our comforter.

As missionaries and elders holding the true priesthood of God, it is our duty, our prerogative, our privilege, to testify of our knowledge of God to preach the gospel and challenge our fellow men to forsake the ways of the world, the riches, the plaudits of men, and follow the gospel of our Savior and Redeemer to our own redemption.

No one need stumble along the way of life who desires to return ultimately into the presence of God in the kingdom of heaven. The Savior in his earthly mission made clear what is

expected of us if we do the will of our Father in heaven.

Let us consider for a moment the case of Nicodemus, a ruler of the Jews, who came to Christ by night: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

"Nicodemus saith unto him, How can a man be born when he is old? . . ."

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3-5.)

In fact, Jesus had already set the pattern by which all mankind should be guided:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

"And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17.)

Since that moment when Christ was baptized of John, the need for baptism by immersion for the remission of sins has never been rightfully debatable.

How wonderful was the experience of the apostles in Jerusalem on the day of Pentecost after the crucifixion and resurrection and ascension of Christ when they were inspired to declare: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

"Then Peter said unto them, Repent,

and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.)

This is the path that leadeth through the straight gate and along the narrow way to life eternal. Thus only can we truly worship God with all our might, mind, and strength.

It will make no difference to us whether there be three or six billion brothers and sisters on the earth, our own path to travel through life will be the same. Our responsibility to carry out the final charge Christ gave his apostles of old reiterated in our present dispensation is mandatory upon us today, namely: ". . . Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) This becomes relatively easier year after year as the Church grows and flourishes throughout the world. We have greater numbers to participate and all modern means of communication to help.

We have no cause to worry over the problems of the world no matter how complicated they become. We do need to worry about our appreciation of the laws of God given to control the conduct of man on the earth and our strict adherence thereto. How grateful we should be for the words of the Lord to Joseph Smith to inspire us today:

". . . a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, . . . shall be revealed . . . in this, the dispensation of the fulness of times." (D&C 128:18.)

We live in the most enlightened age of man's history, just as the prophets foretold. More is therefore expected of us than of any prior generation of man. "Where much is given, much is required." (See *ibid.*, 82:3.)

God help us to take full advantage of all the light and knowledge revealed to us, I pray humbly in the name of the Lord Jesus Christ. Amen.

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President David O. McKay:

President Henry D. Moyle of the First Presidency of the Church has just spoken to us.

The following cablegram: "Apia, Samoa. Church members of the Samoan Mission express great appreciation for opportunity to hear General Conference. Reception fine. President Hanks."

"Aloha Nui Loa from all the residents of Laie. We thrill with anticipation of receiving General Conference for the first time tomorrow throughout Hawaii by video-tape. For many people here it is the dream of a lifetime come true. Our deepest, heartfelt thanks for this wonderful opportunity. Sterling Pro-

vost, President, Laie Community Association, Laie, Hawaï."

Following a brief organ interlude for station identification the Tabernacle Choir and the Congregation will sing "Redeemer of Israel," with Richard P. Condé conducting and Alexander Schreiner at the organ.

The Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel."

President David O. McKay:

We shall now hear from Elder Alvin R. Dyer, Assistant to the Twelve.

ELDER ALVIN R. DYER

Assistant to the Council of the Twelve Apostles

It is difficult to imagine how one could attend this conference of The Church of Jesus Christ of Latter-day Saints without feeling the surge of inspiration and the gravity of its importance in pointing the way to all mankind who at this very hour are troubled and confused and in need of divine direction.

The message of the restoration of the gospel of Jesus Christ, which has relentlessly been declared unto the world since its organization, means that the kingdom of God or Christ's Church has been set up as a result of the restoration of truth unto the Prophet Joseph Smith, wherein divine messengers have been sent from the presence of God to convey the truths of the gospel of Jesus Christ and to confer all needed keys of authority to establish a dispensation of the gospel.

The disciples of Jesus who were with him upon the earth found it difficult to accept that which he had declared unto the chief priests and the scribes concerning the kingdom to be given at a later time to another people, for said he, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43.)

But this same Jesus when later speak-

ing to the Jews concerning this latter kingdom to be established as a sign of his coming refers to the words of the Prophet Daniel who describes the kingdom to be established which would never be given to another people. "And in the days of these kings," who were described as being in the latter days, ". . . shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, . . ." (Dan. 2:44.)

Finally, as Jesus instructed his disciples as he sat upon the Mount of Olives, they seemed to accept the finality of this, and with that understanding asked of him this question: ". . . Tell us, (then) when shall these things be? and what shall be the sign of thy coming, . . . ?" (Matt. 24:3.) In the answer which Jesus gave to this question he said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, . . ."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;" (Matt. 24:15, 14.)

The meridian apostles who were closest to him understood clearly, as judged from their own declarations, that

the kingdom of God which the Lord established upon the earth would not continue at that time, and they themselves looked forward to the future time of restitution or restoration. The Apostle Peter on the day of Pentecost declared:

"... the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution (or restoration) of all things, . . . (concerning) which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

The Apostle Paul to the Saints at Thessalonica and also at Ephesus said this concerning this future day:

"... be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"... for that day shall not come, except there come a falling away first, . . ." (2 Thess. 2:2-3.)

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; . . ." (Eph. 1:10.)

The Apostle John on the Isle of Patmos, a prisoner, saw the coming of the gospel in the latter days: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. 14:6.)

When the Prophet Joseph Smith, as a young man blessed with the gift of faith and an inquiring heart to know the will of God, went into a grove of trees near his home at Palmyra, New York, in the spring of 1820 to inquire of the Lord what he should do about his religious affiliation, he did not then know of the magnitude of that which was to transpire, as he came to know later. Here was to occur one of the great foreordained events of life destined to be of vital importance to all mankind.

For, as in the placing of Adam and Eve, our first earth-life parents, in the Garden of Eden; of the calling and work

of the utopian prophet Enoch; of the mission and labors of the great prophet of human tragedy, Noah, who with his three sons and their families witnessed the complete destruction of mankind which they only survived; of the coming of Melchizedek, the great high priest, before the Lord; of Abraham, Isaac, and Jacob; of Joseph, the beloved of his father and the Lord; of Moses, the law-giver, the Godly appointed leader of the exodus of the children of Israel from the bondage of Egypt; followed by the other prophets in their own time according to the will of the Lord; and then the surpassing earth-life ministry and atonement of Jesus Christ our Lord, the very Son of God the Father; so now, in this great modern event, in the sequence of its full importance, was to unfold unto Joseph Smith the coming of a new dispensation of the gospel attended as it was upon this occasion, and with subsequent happenings, with divine intercession through messengers sent from the presence of God.

In all of these events, ancient, meridian, and now in our own day and time, when the foreordained time in which they were to transpire arrived, they came about as simply and naturally as the opening and closing of a door—each in its own dispensation of time.

Thus, on this beautiful spring morning in the Sacred Grove, Joseph Smith witnessed the renewal of God's dealing with his children in accordance with the great gospel plan of redemption. Upon this occasion God the Father and his Beloved Son Jesus Christ appearing as glorified Resurrected Beings unto a chosen servant of God, made known once again the state of immortality which man will attain in preparation for the next estate of eternity; that also the world once again could know the reality of the personal nature of God the Father and his Beloved Son. In this appearance of Holy Deity we see, as in times past, the need of God's appearing unto man in mortality; man who also, as in times past, had gone astray in his concept and understanding of the True and Living God; for man as man, with all his wisdom, cannot find out the truth about God. Such must be revealed to him by divine ap-

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pearance to a prophet of God, who then becomes the witness unto others.

As this sacred interview proceeded, the glory of the last dispensation of mortal time was inaugurated. The truth about God and his Son Jesus Christ and their glorious plan of redemption was once again placed upon the threshold of human understanding.

This divine interview placed a great calling upon Joseph Smith, the chosen prophet of the latter days. In addition to an incident of simple faith and prayer, with an answer for him personally, the time had come to usher in the final period of preparation in the culmination of God's work for his children here upon the earth.

Joseph Smith was informed that he had been foreordained and consequently called to be the instrument through whom God would work to establish his kingdom here upon the earth as it had been in former intermittent dispensations. But this, the last of all dispensations, is to be characterized by even greater truth, a depository period when all truths, all laws, all covenants, all promises planned by God our Heavcnly Father in the pre-existence and revealed to man in part at various times in mortality for the redemption and exaltation of his spirit children, were now to be fully revealed and made available to mankind. The Lord had thus spoken unto the Prophet Joseph Smith.

The instructions and answers which the Lord gave to the Prophet Joseph Smith during the interview in the Sacred Grove announced many great truths. I shall refer to only a part of that interview as it was later testified to by the Prophet Joseph Smith, but I encourage all everywhere to read the complete testimony of the Prophet Joseph Smith. He said this in part:

"... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get

possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.' " (Joseph Smith 2:17-19.)

Each of the declarations which the Lord made to Joseph Smith upon this occasion is of the deepest import to this final dispensation of the gospel and to the plan of life and salvation in general. His answers to the inquiry made by Joseph Smith were not simply a disengagement to the existing Christian bodies who had departed from the truth. Though announced by the Lord that they were all in error in teachings and false practices intended to redeem mankind, there was no vindictive reprisal against these Christian societies who were using his name, but who were fully unaware of the truth of his person and divinity or of his mission or of the plan of salvation of which he is the author so far as we are concerned.

Truly among these very societies of Christian believers then in the world were many noble spirits of the pre-existence, who upon subsequently hearing the truth as proclaimed by the heralds of the restoration, would accept it and abide its commandments and teachings; many of whom would themselves become leaders and great champions of the cause of the restored gospel of Jesus Christ.

The Lord used no meaningless words upon this momentous occasion. All that was spoken reflects the deepest of meaning. President Joseph F. Smith, one of the prophets of this dispensation, has said this, "The Lord never did anything that was not essential or that was superfluous."

It will be of interest to list the answers which the Lord gave to Joseph Smith's direct question as to which of

the Christian churches he should join. These are as follows:

1. That all their creeds were an abomination.
2. That their professors (or ministers) were all corrupt.
3. That they draw near to the Lord with their lips, but their hearts are far from him.
4. They teach for doctrines the commandments of men.
5. That they have a form of godliness, but they deny the power thereof.

There can be no question as to the direct and positive answers which the Lord gave to the Prophet Joseph Smith, but perhaps a brief explanation of each of these answers can be given to those of the Christian churches of the world who can then understand the true significance of the sacred interview which God the Father and his Son Jesus Christ had with the Prophet Joseph Smith.

As to the creeds being an abomination, this simply means that the Christian churches of the world were not following the accepted pattern which he, the Lord, had established in his Church, and that they had strayed from the customs and the manner which he had established, and the term *abomination* fits that which is at variance only with the established truth of God.

With regard to the fact that all ministers were corrupt—this could not be the literal meaning, because the ancient meaning of the word *corrupt* meant any who did not teach doctrines which had been established in accordance with the law. Surely they were not regarded as corrupt because of morals or dishonesty and not desirous of doing God's will as they understood it, but only in the sense of failing to teach the gospel as Christ had taught it.

As to worshiping him with their lips but their hearts being far from him, this I believe involved the work made possible by the "sealing power."

This work embodies the sealing through specific rights of the priesthood of both living and dead, one to another, as with husband and wife, as with father and mother to children; that families living upon the earth in this day and age, connected with ancestors and

progenitors, may be bound one with another, thereby linking the past with the present and both the past and the present with the future. Thus, the hearts of the fathers may be bound in holy sealing with their children and children with the fathers in the patriarchal order of family relationship in linked fashion as an endless chain with each link secure and interwoven.

This is to prepare man for life in the celestial kingdom which will in due time follow earth-life existence. This is the patriarchal form of government or government by and through the family units which are then to worship and to associate with the Lord. They not only worship through the utterances of their lips, but by their hearts also; this will mean complete sincerity of purpose and intent based upon truth. We will be bound family to family; we will be linked one with another by the sealing authority which the Prophet Elijah held, reaching to the very realms of the family of God and his Son Jesus Christ. There all shall be bound forever by lips or stated committed purpose; and bound by heart also, thus manifesting obedience to God's will and purpose in glorious family relationship.

As to the teaching for doctrines the commandments of men, even the reformers as great as they were and as sincere as they were in protesting against that which they felt was false, there is no evidence in the founding of these various sects that any form of divine intercession occurred wherein holy messengers were sent from God, giving instruction and direction in the establishing of that particular church. What they did, therefore, was in accordance with their best knowledge, devoid of any divine revelation. Thus the commandments which they taught were of men and not of God. Though they simulate in form the Christian body, they nevertheless teach for commandments the doctrines of men.

As to a form of Godliness but denying the power thereof, this applies to the need of the priesthood of God or divine authority within the Church authorized to act for and in behalf of God. And that through the Holy Melchizedek Priesthood in the true Church of Christ

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there is to be the functioning and use of the keys of the kingdom that must be conferred by those who hold them. In this manner the purity of important truths and ordinances of the gospel of Jesus Christ can be preserved.

Now I bear witness, my brothers and sisters, to the reality of the restoration of the gospel of Jesus Christ with all of its powers and authority and knowledge and understanding to bring salvation and exaltation unto mankind. And I bear record of this in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom we have just listened is

Elder Alvin R. Dyer, Assistant to the Twelve Apostles.

The Tabernacle Choir will now sing "Lord, Thou Hast Made Us For Thine Own."

Singing by the Choir, "Lord, Thou Hast Made Us For Thine Own."

President David O. McKay:

Elder Robert L. Simpson, First Counselor in the Presiding Bishopric, will be our concluding speaker.

BISHOP ROBERT L. SIMPSON

First Counselor in the Presiding Bishopric

A great prophet who lived 2,500 years ago stated that: ". . . men are, that they might have joy." (2 Nephi 2:25.) The Church of Jesus Christ in this day holds fast to this inspired scripture as an eternal truth.

The quest for joy and happiness is common to all regardless of race, color, or creed. While the objective is common, the understanding on how to achieve it is often another story.

The existence of man in this mortal sphere finds him involved in a grand system of physical force and physical law, all held together and seemingly pre-set into a magnificent system of amazing order and synchronization. We marvel at the seasons, the celestial bodies. All about us is evidence of natural law and an overwhelming suggestion of divine assemblage. The laws of gravity, heat, and motion all follow precise patterns under given conditions. If we enter the fiery furnace, we die. If we attempt to defy the laws of gravity, we are killed. If our car sweeps along the highway uncontrolled, we crash, and we must all agree that the human body in similar manner is subject to the law and order of the universe, for it is physical.

Obedience to the law whether it be physical, intellectual, or spiritual brings

harmony, peace, joy, and happiness. This thinking was confirmed by the Master who said through the Prophet Joseph Smith: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) We are blessed by obedience to law. Transgression of the law always brings unhappiness. Carried to the extreme it could mean death.

I believe with all my heart that natural law is the handiwork of a Loving Father in heaven, and I further bear record that this same Loving Father has not left us without specific instruction concerning the care of our physical bodies, for he created us, and he knows that true happiness and total growth, moral, spiritual, and intellectual, are largely dependent upon our physical well-being.

Through this same great latter-day Prophet Joseph Smith the Lord has revealed an entire volume of scripture known as the Doctrine and Covenants. In the 89th section of this inspired work, the Lord gives to all men who would listen what he calls "A Word of Wisdom." Let us read a part of this inspired

revelation, starting with the fourth verse, and then merely highlight the following five verses in the interest of time:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . .

". . . strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." (*Ibid.*, 89:4-5, 7-8.)

We are further instructed that the "evil designs of conspiring men" has a reference to them who would ply us with a never-ending tidal wave of propaganda in an attempt to convince us that it is not only popular but safe and smart to violate this God-given law of health.

Now to clarify a few terms. This also by revelation. Strong drink signifies all alcoholic beverages.

Tobacco is explicit and needs no clarification. This reference includes all forms of tobacco. The term hot drinks has reference to coffee and tea.

To summarize quickly: Alcohol and tobacco, tea and coffee are all contrary to the Lord's law of health, and all who violate the law for a borrowed moment of so-called pleasure must be prepared to sacrifice some real and lasting joy and happiness that should rightfully be theirs.

Thomas A. Edison has said, "To put alcohol in the human brain is like putting sand in a machine." He further commented: "I employ no one who smokes cigarettes."

I wonder whether we are all aware of these scientifically proven facts about alcohol.

Alcohol is not a stimulant but a depressant, a depressant of the brain and nervous system. It is a habit-forming

drug and has poisonous effects on the body. It has no value as a food. In the United States there are nearly two and a quarter million alcoholics with nearly two and a single New York hospital each year.

Gladstone has observed that "the ravages of drink are greater than those of pestilence and famine combined." Now we must surely agree with this great man, as it has contributed to the loss of more homes, led to more bankruptcies, more crime, more accidents, more broken marriages, more cases of blindness, more derelicts of society, more immorality, more suicides, than any other single influence known to man today.

Yes, it is certain that out of compassion for his children a Loving Heavenly Father has given a modern-day revelation that strong drinks are not for our benefit.

A similar wake of destruction follows the careless rampage of tobacco among men, women, and children. Would you believe that tobacco costs the American people over 3 billion, 600 million dollars a year? Do you know that the purchase of cigarettes last year in the United States increased about four percent? This means that the vast majority of smokers are ignoring the overwhelming evidence of competent medical authority now available concerning the lethal effect of tobacco on the human anatomy.

The American Cancer Society reports that lung cancer is ninety-five percent fatal, and then the report goes on to say that evidence proves that three-fourths of all lung cancer cases can be traced to the use of tobacco.

The American Public Health Association, based on its findings, estimates that one million American children now in school will die of lung cancer before they reach their God-granted life expectancy. Now, in a sense, this is a form of national suicide, and we do not have the right to shorten human life; and now this, perhaps the saddest of all

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commentary—a staff of experts studying the tobacco problem have concluded that the upward trend in the use of tobacco among the children can be traced directly to a more permissive attitude on the part of parents. Perhaps we shouldn't talk so much about what the schools aren't doing as we should talk about what parents should be doing; and this is as it should be. Our children should be taught in the home. I would like to make an appeal to every parent who loves his children; why not start today and set the proper example for those we love?

Now, time will not permit us to go into the cases of coffee and tea, but suffice it to say that the Lord has recognized these stimulants as habit-forming and contrary to the freedom he wants so much for all of his children.

Now, if you really knew that your child was in danger, if you were told that conspiring men were meeting your children on their way home from school, going all out to attract their attention and condition their minds toward the acceptance of a bad habit, wouldn't you feel compelled to do something about it? Why, of course you would—you would do something that very day. But why let the conspiring men stand on a cold corner? We are allowing them to accomplish the same evil practice in the comfort and convenience of our homes every day. Now here's a challenge for us. Let's do something about it, parents.

Let me read a letter from a confused youngster. I think this has real merit. This young man was a typical TV fan. He is writing to his favorite baseball player:

"You are my favorite baseball player. I saw a TV ad where you say you smoke cigarettes and that you like them. I guess they help you. My mother says cigarettes are bad and good players don't use them. I want to be a good player. Can you tell me? Are they good for you? Would you please tell me?" Signed, "Hector. P. S. I am ten years old."

Well, the answer was slow in coming, but after a few weeks:

"Dear Hector: Yes, I was in a cigaret advertisement on television. I would not recommend for anyone to

ever start smoking. It does not help one in athletics. I hope that you will take your parents' advice not to smoke."

Now, as these young minds are being conditioned by conspiring men, we see history repeating itself. This is the same technique that took eleven years back in the late 20's and early 30's, some of you might remember, to make it appear smart, modern, and acceptable for a woman to be seen in public with a cigaret. This all started back in 1927 when the first billboard ad appeared, showing a man and woman relaxing on a beautiful hilltop. He was smoking, and her comment was simply this: "Please blow some my way." Rather harmless—"Please blow some my way." From this subtle beginning, the well-planned campaign took eleven years before the billboard dared to show a woman with a cigaret in her hand or mouth. Had the latter billboard been shown at first, we would have been up in arms, and something would have been done about it in a hurry. And now, unfortunately, in this campaign for the approval of our children's minds, there is hardly a TV commercial or a tobacco billboard that does not include a child admiring a bribed athlete who is making a statement that he probably doesn't believe in. Or perhaps we see a family situation, apparently a wholesome family situation, Dad rollicking with the children but with a cigaret in his hand. Yes! Trying to start the same type of campaign all over again, this time aimed at children.

Now, all of this talk is not designed to show how foolish we are. We're just being victimized. The Lord understood all of this well in advance, and he told us that the very elect would be deceived by the "evils and designs . . . of conspiring men." I am sure he had this in mind. So we condemn no one at this point, but, forewarned is forearmed.

May we not stand idly by and allow the cream of the nation, our hope for tomorrow, the finest youth in all history to be quietly and softly led away to habits of bondage and unhappiness! Their only hope is a parent who cares enough.

Incidentally, would you like to be a

better citizen? Would you like to contribute the maximum effort to your nation and community? Only those who are physically fit can expect to make the maximum contribution and fulfil his obligation to society as he should.

Now, much is being said about national fitness in all countries. Let us join with other clear-thinking citizens who are not adverse to happiness and joy. Let's prove that it's smart to do what is right. There is no doubt at this point what the instructions from the Lord are.

Now, one country in a recent national survey found that nine percent of its national income was being spent for liquor and tobacco. Assuming that many of this nation were abstainers, certainly more than ten percent of the income of those indulging was being spent to satisfy their poor habits.

It is interesting to note that the Lord has promised to open the "windows of heaven" (Mal. 3:10) to those willing to impart ten percent of their income to the upbuilding of his kingdom. This is perhaps the most gracious, the most promising, the most generous of all contracts offered by the Lord to those he loves; and yet, there are millions who are spending more than ten percent to an enslaving habit, and instead of opening the "windows of heaven," they are slamming the door on a promise of happiness and joy that no man, in my opinion, has the right to deny himself.

And so I conclude this plea by turning back to the 89th section of the Doctrine and Covenants, and here is the promise the Lord concludes with, the most stimulating promise of all holy writ concerning the day-to-day welfare of his children.

"And all . . . who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a

promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . . ." (D&C 89:18-21.)

And so, when we obtain any blessing from God it is by obedience to that law upon which it is predicated. Let's heed Elijah's challenge. ". . . How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. . ." (1 Kings 18:21.)

And so I say in conclusion, again from the Doctrine and Covenants: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.) May we be obedient to law that we may have true joy, eternal happiness, and peace of mind is my prayer in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He who has just given that excellent talk on the Word of Wisdom is Bishop Robert L. Simpson of the Presiding Bishopric of the Church.

We shall conclude this third session of the 133rd Annual Conference of the Church by the Tabernacle Choir singing "Mine Eyes Have Seen The Glory Of The Coming Of The Lord," after which the benediction will be offered by Elder Charles L. Sampson, formerly president of the Samoan Mission. This conference will then be adjourned until two o'clock this afternoon.

We express deep appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this conference available to millions throughout North America, South America, Europe, Australia, and in many other areas of the world.

We express appreciation to the members of the Choir for their presence here on Saturday. They have the spirit of the former "Minute Men" who were always ready to respond to the defense of their country at a moment's notice. We shall not call you "Minute Men," but minute men and women, always ready to respond to every opportunity to render

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service to the Church and to the world. God bless you.

The Choir will now sing "Mine Eyes Have Seen The Glory Of The Coming Of The Lord." The benediction will be offered by Elder Sampson.

The Choir sang the selection, "Mine Eyes Have Seen The Glory Of The Coming Of The Lord."

Elder Charles I. Sampson, formerly President of the Samoan Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

SECOND DAY AFTERNOON MEETING

The Conference reconvened Saturday afternoon, April 6th, at 2:00 p.m.

President David O. McKay presided and conducted the services.

The music for this session of the Conference was furnished by the Brigham Young University Chorale, Kurt Weinzinger, Conductor; Roy M. Darley, Organist.

President McKay made the following introductory remarks:

President David O. McKay:

For the information of those who are tuned in by radio and television, we are pleased to announce that we are convened in the famous Tabernacle on Temple Square in Salt Lake City in the fourth session of the 133rd Annual Conference of the Church. These services are being broadcast in the Assembly Hall by television. Those of you who are standing in the doorways might find seats over in the Assembly Hall.

This session of the Conference will be broadcast as a public service over television and radio stations throughout the West. The names of the stations were announced prior to the beginning of this meeting. We deeply appreciate the services that are rendered by these stations.

You will be interested in knowing that this morning's session, in addition to being broadcast direct, was videotaped for release tomorrow morning at ten o'clock (Eastern Standard Time) to the eastern part of the United States over 119 television stations. This is the reason why we inserted additional musical numbers by the Tabernacle Choir

and were obliged to limit the time given to our speakers.

Both of the sessions today will be rebroadcast over KSL radio Sunday morning starting at one o'clock in the morning, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific. A delayed release will also take the Saturday morning session to viewers in Australia, and also in Hawaii, for the first time. The video tape is now on its way by air, and will be broadcast Sunday morning in Honolulu.

We are pleased to note the attendance this afternoon of special guests, prominent state and city officials, and leaders in educational circles. To all we extend a hearty welcome.

We are pleased to welcome our Stake, Ward, and Temple authorities and general auxiliary officers.

The singing for this afternoon's session will be furnished by the Brigham Young University Chorale, conducted by Kurt Weinzinger, with Roy M. Darley at the organ. We are grateful and happy to have these young men and women with us this afternoon.

We shall begin these services by the Chorale singing "Let The Mountains Shout For Joy," conducted by Kurt Weinzinger.

The invocation will be offered by Elder Richard C. Stratford, formerly President of the Northern States Mission.

The Brigham Young University Chorale sang the hymn, "Let The Mountains Shout For Joy."

Elder Richard C. Stratford, formerly

President of the Northern States Mission, offered the invocation.

President David O. McKay:

President Richard C. Stratford offered the invocation.

The Brigham Young University Chorale will now favor us with "High On The Mountain Top," conducted by Brother Kurt Weinzinger.

After the singing Elder Joseph W. Anderson, Clerk of the Conference, will read some important statistics pertaining to the Church, and President Moyle will follow by the presentation of the Authorities of the Church.

The Chorale sang the hymn, "High On The Mountain Top."

STATISTICAL REPORT 1962

The First Presidency has issued the following Statistical Report concerning the membership of the Church at the end of the year 1962.

Number of Stakes of Zion at close of 1962	364
An increase of 19 Stakes during the year	
Number of Wards	2,891
Number of Independent Branches in Stakes	532
Total Wards and Independent Branches in Stakes at close of year	3,423
Number of Mission Branches at close of year	1,876
Number of Full-Time Missions at end of year (Not Including Area Supervisory Missions)	71

Church Membership, December 31, 1962:

In the Stakes	1,629,965
In the Missions	335,821
Total Membership	1,965,786
A net increase of 142,125 Members during the year	

Church Growth during 1962:

Children blessed in Stakes and Missions	58,316
Children of record baptized in Stakes and Missions	46,907
Converts baptized in Stakes and Missions	115,834
An increase of 27,027 over the number of Convert Baptisms during the preceding year.	

Social Statistics:

(Based on 1962 data from the Stakes)

Birth rate per thousand	33.16
Marriage rate per thousand	8.16
Death rate per thousand	5.42

Priesthood:

Members holding the Aaronic Priesthood, December 31, 1962:

Deacons	93,488
Teachers	69,846
Priests	91,218
Total number holding Aaronic Priesthood	254,552

Members holding the Melchizedek Priesthood, December 31, 1962:

Elders	172,406
Seventies	21,233
High Priests	55,362

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Total number holding Melchizedek Priesthood	249,001
Grand Total, members holding Aaronic or Melchizedek Priesthood	503,553
An increase of 28,392 during the year.	

Auxiliary Organizations:

Relief Society (Membership)	248,166
Deseret Sunday School Union (average attendance)	738,363
Young Men's Mutual Improvement Association (enrollment)	204,794
Young Women's Mutual Improvement Association (enrollment)	220,915
Primary (children enrolled)	374,923

Welfare Plan:

Number of Persons assisted during the year	103,154
Number placed in remunerative employment	8,831
Man-days of work donated to the Welfare Plan	102,322
Unit-days of equipment use donated	10,173

Genealogical Society:

Names cleared in 1962 for Temple Ordinances	853,072
Genealogical records microfilmed in 13 countries during the year were equivalent to 154,174 printed volumes of approximately 300 pages per volume.	

Temples:

Number of ordinances performed during 1962 in the 12 operating Temples:	
For the living	47,745
For the dead	2,566,476
Total number of ordinances	2,614,221

Church School System:

Total 1962 cumulative enrollments in Church Schools, including Institutes, and Seminaries	111,145
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Missionaries:

Number of Missionaries who at the close of 1962 were laboring under calls from the First Presidency in the full-time missions	11,818
Number of Local Missionaries (full-time and part-time) who at the close of 1962 were laboring in these missions	451
Number of Stake Missionaries at the close of the year	5,523
Total number of Missionaries at end of year	17,792
Number of Missionaries who received training in the Missionary Home during 1962	5,568

THOSE WHO HAVE PASSED AWAY

Since April Conference, 1962

Elder George Q. Morris of the Council of the Twelve Apostles.

Joseph L. Wirthlin, former Presiding Bishop of the Church.

Fern Tanner Lee, wife of Elder Harold B. Lee of the Council of the Twelve Apostles.

Lester F. Hewlett, President of the Tabernacle Choir.

Lee A. Palmer, Presiding Bishop's Office Field Representative.

Robert D. Young, former president of Salt Lake and Manti Temples, and Church Administration Building Receptionist.

Martin V. Witbeck, President of Kansas City Stake.

Loyal B. Cook, President of Craig Stake.

Marion G. Merkley, Utah State Superintendent of Public Instruction, and Member of the Sunday School General Board.

President David O. McKay:

Elder Orval W. Adams will now give the report of the Church Financial Committee.

CHURCH FINANCE COMMITTEE REPORT

April 1, 1963

The First Presidency
47 East South Temple Street
Salt Lake City, Utah

Dear Brethren:

We have reviewed the report of the 1962 financial operations of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints, as well as of auxiliaries and other organizations for which accounts are maintained in the Financial Department of the Church. Attention was given particularly to the accounting and auditing procedures followed as to funds received and to the manner in which expenditures are controlled. We have determined that the expenditures of such funds are authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve and the Presiding Bishopric.

A continuous audit of the financial records of the Church is conducted by the Church Auditing Department, which is completely independent of all other departments. Professional auditing firms

are employed to audit certain organizations, or businesses owned or controlled by the Church.

Based upon our review of the financial reports of the Corporation of the President of The Church of Jesus Christ of Latter-day Saints and explanations made by the personnel of the Financial and Auditing Departments of the Church, we are of the opinion that the expenditures of funds during the year 1962 were made in accordance with the established procedures outlined herein.

We congratulate the General Authorities and their associates for the manner in which the finances of the Church are administered, and we commend the Church Financial Department and the Church Auditing Department for the expert and careful manner in which all financial records are maintained and audited.

Respectfully submitted,

CHURCH FINANCE COMMITTEE

Orval W. Adams
Glenn E. Nielson
Harold H. Bennett
Wilford G. Edling
Weston E. Hamilton

President Henry D. Moyle:

It is my very great privilege and our opportunity to exercise one of the greatest privileges we have as members of the Church in voting upon the leaders of the Church.

GENERAL AUTHORITIES OF THE CHURCH**THE FIRST PRESIDENCY**

David O. McKay, Prophet, Seer and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

Henry D. Moyle, First Counselor in the First Presidency.

Hugh B. Brown, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Joseph Fielding Smith

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QUORUM OF THE TWELVE APOSTLES

Joseph Fielding Smith	Marion G. Romney
Harold B. Lee	LeGrand Richards
Spencer W. Kimball	Richard L. Evans
Ezra Taft Benson	Howard W. Hunter
Mark E. Petersen	Gordon B. Hinckley
Delbert L. Stapley	Nathan Eldon Tanner

PATRIARCH TO THE CHURCH

Eldred G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Alma Sonne	Alvin R. Dyer
ElRay L. Christiansen	Franklin D. Richards
John Longden	Theodore M. Burton
Sterling W. Sill	Thorpe B. Isaacson
Henry D. Taylor	Boyd K. Packer
William J. Critchlow, Jr.	Bernard Park Brockbank

TRUSTEE-IN-TRUST

David O. McKay

as Trustee-in-Trust for The Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Bruce R. McConkie
Antoine R. Ivins	Marion D. Hanks
Seymour Dilworth Young	Albert Theodore Tuttle
Milton R. Hunter	

PRESIDING BISHOPRIC

John H. Vandenberg, Presiding Bishop
 Robert L. Simpson, First Counselor
 Victor L. Brown, Second Counselor

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund and
 Preston Nibley as Assistants.

GENERAL AUXILIARY OFFICERS OF THE CHURCH**RELIEF SOCIETY**

Belle Smith Spafford, President
 Marianne Clark Sharp, First Counselor
 Louise Wallace Madsen, Second Counselor
 with all members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent
 David Lawrence McKay, First Assistant Superintendent
 Lynn S. Richards, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

G. Carlos Smith, Jr., General Superintendent
 Marvin J. Ashton, First Assistant Superintendent
 Carl W. Buehner, Second Assistant Superintendent
 with all members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Florence Smith Jacobsen, President
 Margaret Romney Jackson, First Counselor
 Dorothy Palmer Holt, Second Counselor
 with all members of the Board as at present constituted.

PRIMARY ASSOCIATION

LaVern Watts Parmley, President
 Leone Watson Doxey, First Counselor
 Eileen Robinson Dunyon, Second Counselor
 with all members of the Board as at present constituted.

CHURCH BOARD OF EDUCATION

David O. McKay	LeGrand Richards
Henry D. Moyle	Richard L. Evans
Hugh B. Brown	Howard W. Hunter
Joseph Fielding Smith	Gordon B. Hinckley
Harold B. Lee	Nathan Eldon Tanner
Spencer W. Kimball	Boyd K. Packer
Ezra Taft Benson	Marion D. Hanks
Mark E. Petersen	Albert Theodore Tuttle
Delbert L. Stapley	John H. Vandenberg
Marion G. Romney	

CHANCELLOR OF THE CHURCH SCHOOL SYSTEM

Ernest L. Wilkinson

CHURCH FINANCE COMMITTEE

Orval W. Adams
 Harold H. Bennett
 Wilford G. Edling
 Glenn E. Nielson
 Weston E. Hamilton

SENIOR CHURCH AUDITORS

Harold L. Davis
 Charles Schmidt

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CHURCH WELFARE COMMITTEE

ADVISERS

Harold B. Lee
 Delbert L. Stapley
 Marion G. Romney
 LeGrand Richards
 Howard W. Hunter
 Alma Sonne
 ElRay L. Christiansen

John Longden
 Henry D. Taylor
 Antoine R. Ivins
 John H. Vandenberg
 Robert L. Simpson
 Victor L. Brown

and the General Presidency of Relief Society

GENERAL CHURCH WELFARE COMMITTEE

John H. Vandenberg, Chairman
 Henry D. Taylor, Managing Director

Paul C. Child
 Mark B. Garff
 William T. Lawrence
 Lorenzo H. Hatch
 Walter Dansie
 LeRoy A. Wirthlin

Walter Stover
 A. Lewis Elggren
 Donald Ellsworth
 Casper H. Parker
 Alfred B. Smith

TABERNACLE CHOIR

Isaac M. Stewart, President
 Theodore L. Cannon, Vice President
 Richard P. Condie, Conductor
 Jay E. Welch, Assistant Conductor
 W. Jack Thomas, Tour Manager

ORGANISTS

Alexander Schreiner
 Frank W. Asper
 Roy M. Darley, Assistant

President Henry D. Moyle:

President McKay, I am happy to report the voting has been unanimous in the affirmative.

President David O. McKay:

Thank you, brethren and sisters. That

is just the beginning of your sustaining of the General Authorities. The acts will come later.

Elder Spencer W. Kimball of the Council of the Twelve will be our first speaker. He will be followed by Elder ElRay L. Christiansen.

ELDER SPENCER W. KIMBALL

Of the Council of the Twelve Apostles

My Brothers and Sisters, and especially my friends of the radio and television audience:

May I tell you of a great adventure? As I traveled to a weekend assignment, I took with me an unusual book which

was my constant companion. I could lay it down only to sleep, eat, and change trains. It fascinated me, captivated me, and held me spellbound with its irresistible charm and engaging interest. I have read it many times.

As I finished it, I closed the book and sat back, absorbed as I relived its contents. Its pages held me, bound me, and my eyes were riveted to them. I knew the book was factual, but as has been said, "Truth is stranger than fiction."

I am constrained to speak to you of it today. It is a story of courage, faith, and fortitude, of perseverance, sacrifice, and super-human accomplishments, of intrigue, of revenge, of disaster, of war, murder, and rapine, of idolatry, and of cannibalism, of miracles, visions, and manifestations, of prophecies and their fulfilment.

I found in it life at its best and at its worst, in ever-changing patterns. I hardly recovered from one great crisis until another engulfed me.

Across the stage of this drama of life through the ages, marched actors in exotic, colorful costumes from the blood-painted nudity of the warrior to the lavish, ornamented pageantry of royal courts—some actors loathsome and degraded, others so near perfection that they conversed with angels and with God. There are the sowers and reapers, the artisans, the engineers, the traders, and the toilers, the rake in his debauchery, the alcoholic with his liquor, the pervert rotting in his sex, the warrior in his armor, the missionary on his knees.

This dramatic story is one of the greatest ever played by man. The noted tragedians fumble their lines. It is played "on location" with no false fronts for scenery. It is a fast-moving story of total life, of opposing ideologies, of monarchies and judgeships and mobocracies. Its scenes carry the reader across oceans and continents. It promises to tell of the "last days of God," but instead records the "last days of populous peoples" and the triumph of God. Class distinction is there with its ugliness, race prejudice with its hatefulness, multiplicity of creeds with their bitter conflicts.

Since this book, a "best seller" left its first press, it is printed in more than two dozen languages, more than a half million copies a year, and millions of copies are in libraries, public and private, and in numerous hotels and motels

along with the Gideon Bible. Even the blind may read it in three thick books of Braille. Can anyone be considered to be well-read who has not perused this pretentious volume which makes such bold claims?

Its story has a vital message to all people. The gentiles will find the history of their past and the potential of their destiny; and the Jewish people, the blueprint of their future. The covenants of God to them are unfolded, as are the promises regarding Jerusalem, their ancient city, and their lands. And it is revealed how the Jews, so long persecuted, scattered and tortured since their dispersion, may come into their own. And the gentiles are warned that they must ". . . no longer hiss, nor spurn nor make game of the Jews, nor any of the remnant of the House of Israel" for the Lord will remember his covenant to them when they respond. It is the life story of the ancestors of the Indians and accounts for their dark skins.

Archaeologists may be excited as they read of ruins of ancient cities, highways, and buildings; and there may yet be hidden buried gold and priceless records. Locations may be approximated, for instance the narrow neck of land which was fortified from the "East sea to the West sea" was but a "day's journey for a Nephite."

Journalists will find in this book crisis after crisis, presenting rich material for limitless climactic stories, articles, plays, and operas. A struggling movie industry might here find material which could increase box office receipts.

This unparalleled book should intrigue navigators: unprecedented land treks near-unbelievable in length, scope, and hazard are chronicled and ocean crossings, and the circling of the world centuries before the Vikings—crossings fraught with all the dangers imaginable, including storms, hidden reefs, hurricanes, and even mutiny. This first recorded ocean crossing was about forty centuries ago, of seaworthy, ocean-going vessels without known sails, engines, oars, or rudders—eight barges like and near contemporary with Noah's ark, long as a tree, tight as a dish, peaked at the end like a gravy boat,

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(sec Ether 2:17) corked at top and bottom, illuminated by molten stones (see *ibid.*, 2:20, 3:1 ff.), perhaps with radium or some other substance not yet rediscovered by our scientists. Light and like a foul upon the water, this fleet of barges was driven by winds and ocean currents, landing at a common point in North America probably on the west shores.

The reader may follow with wonder another crossing of the ocean which was made by a Jewish group led by a prince, the son of Jerusalem's king, and of a third migration and voyage, perhaps the greatest in all of history, dimming even that of the Saints from Illinois to the Salt Lake Valley, and even of Moses' Israel from Egypt to their promised land. These people abandoned Jerusalem on the eve of its destruction by Nebuchadnezzar and probably landed on the west coast of South America where the ocean currents drove them later to meet and combine with remnants of the earlier migrants; this greatest movement was made in a ship constructed by a young builder who may never have seen an ocean-going vessel. If the party of the prince sailed west and the prophets east they would have circumnavigated the world from Jerusalem, their people finally meeting in this western world. The vessels were sufficiently large to carry food and seeds.

There was no welcoming committee to meet these adventurers as there was to meet Columbus and the pilgrims.

This remarkable book tells again of movements of great bodies of people—5,400 in one group, sailing northward on the Pacific side in very large ships, seeking for new worlds to conquer, some of whom likely drawn into the strong westward ocean currents to find the "isles of the sea" and to become the progenitors of the Polynesians.

The people in Jerusalem knew nothing of the whereabouts of these fellow Israelites in the western world, but those here knew of the happenings in Palestine such as the destruction of Jerusalem and the captivity under Nebuchadnezzar and when the Christ was born in Bethlehem, crucified on Calvary, and when he ascended from

the Mount of Olives, yet no ships were carrying mail; no telephone wires were humming; no radio sets were operating; no cables yet snaked across ocean floors.

The student of economics will find in this unusual book the disintegration of nations through pride, soft living, and luxuries, terminating finally in hunger and fitters. He will see unified peoples fighting for liberty and then class wars destroying those freedoms. One will see the land waving with ripening grain, the silkworm spinning, flocks and herds grazing, vineyards and orchards bearing, and a richly adorned and bejeweled people. He will see stone quarries and lumber mills and mines and craftshops, and then devastated landscapes, burned homes, parched earth, warring antagonists, and deserted lands. He will see towers and temples and kingly courts and palaces of the rich and their luxury, and dissipation, immorality, and debauchery, comparable to that in Babylon, Jerusalem, and Rome.

He will see people thriving in communal living, and taxed from fifty percent, and then to totalness, to slavery, and to bondage. He will see power-greedy paternalistic, centralized governments move toward the inevitable revolution which finally impoverishes but frees the people to begin again from ashes.

The astronomer and geologist here may see signs in the heavens and new stars come into focus, three days without sun or any reflected light, and nights without darkness, bright "as the midday sun" (see 3 Ne. 1:19) and a vapor of darkness so impenetrable that no glimmer, nor candles, nor torches, nor fire could give any light. A great storm came "such an one as never had been known in all the land" (see *ibid.*, 8:5), certainly since Noah's forty-day pouring, and perhaps drowning more people than since the deluge, and terrible tempests, thunder, and sharp lightnings, and whirlwinds of tornadic and hurricane proportions, swift enough to carry away people never to be heard of again—twistings, foldings, whirlings, slidings, faultings, and tremblings of hours of duration to cause landslides burying great cities perhaps more extensive than the Bali's, Iran's, Assam's, and Chile's,

perhaps interring in a few hours more people than ever in the history of the world. Tidal waves swallowed entire communities, and fire consumed many cities and human bodies. The labors of centuries were embalmed in ashes to a greater degree than Pompeii and Herculaneum; and earth convulsions of such intensity and prolongation that "the face of the whole earth was deformed" (see *ibid.*, 8:17), these earth spasms being a revolt by the created earth against the crucifixion of its Creator.

Engineers will learn from this great book that those centuries ago, men erected buildings, temples, and highways with cement, and paved roads connected city to city and land to land, and when forests had been denuded, a reforestation program was initiated for the future.

The psychologists may find studies in human behavior and the workings of the human mind and the rationalizing processes where men convince themselves that "good is bad, and that bad is good." Here they will watch history unfold for thousands of years and see not only episodes in the lives of individuals but causes and effects in a total history of races.

The educator will find treasures of literature and poetry. He will see how language used to log their day-to-day experiences can be corrupted when not properly written, from an expressive tongue of the educated to numerous, corrupted dialects of degenerated peoples, proving that to survive, people must be educated on every front—physical, mental, spiritual, moral—and that anything short of that will bring ultimate disaster.

This comprehensive book should be studied by politicians, government leaders, kings, presidents, and premiers to see the rise and fall of empires, and the difference between statesmanship and demagoguery. They will see nations born in war, live in war, deteriorate in war, and die in war through the centuries. They may find answers to problems of capital and labor, of dishonesty, graft and fraud, of dissensions, internal rupture, and civil wars.

In this uncommon book is seen that

chief judges, frustrated by growing corruption, resign from judgment seats to proselyte for righteousness; that princes prefer to teach men rather than to rule over them; that kings have tilled the earth providing their own living to serve the people rather than to become burdensome to them and levy upon them confiscatory taxes; that rulers are loved and not feared.

Scientists will read of unusual instruments never patented or remade or duplicated, of elements which, without recharging, illuminate dark spaces indefinitely, that at least fifteen hundred years before Columbus these Westerners knew that the earth is round and revolved about the sun, and of a special instrument, not yet equaled even in our own day with all of our laboratories and knowledge, like a round ball, made of brass, curious in workmanship, with two spindles, so sensitive that it was not limited to the cardinal points of the compass but would actually give guidance regardless of direction, recording the feelings, emotions, and inner rebellions of men and would function properly only where there was not human, mental, and moral discord. This instrument would point the way to the prevalence of animals to be hunted for food and was operated by faith rather than by electricity or other natural elements—an instrument on which would be writing changed from time to time, plain to read, increasing the understanding of those who read it.

Military men may learn much in strategy, intrigue, in movements, in morale. They may learn that centuries before the discovery of America, the ancients had cement buildings, temples, and highways connecting cities and lands, and metal tools for tilling ground, and munitions factories for making weapons of war, and forges to beat "plow-shares into swords, and pruning-hooks into spears." (See 2 Ne. 12:4.) They may learn how cold war can be kept in deep freeze.

Guerrilla warfare, sieges, and the scorched-earth policy were not originated in Civil War days nor in Russia but were programs of survival, initiated long centuries before Columbus, Pizarro, and Cortez.

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They may learn that wars of aggression with soldiers, idolatrous and adulterous, who leave God out of their lives, will in the end be futile and disastrous.

They will learn that great cultures stagnate in war shadows and cease to survive when continuous wars make people migrants, when fields are abandoned, livestock appropriated for nonproducing soldiers, forests destroyed without replanting, and when farmers and builders become warriors, and businessmen shoulder arms and teachers mobilize. Men cannot plant, cultivate, and harvest when in camps, nor build when on the run. Long and bloody wars mean sacked, burned, ruined cities, confiscatory taxes, degenerated peoples, and decayed cultures.

Victory and defeat alike leave countries devastated and the conqueror and the conquered reduced. Wickedness brings war, and war vomits destruction and suffering, hate and bloodshed upon the guilty and the innocent.

This impressive book should convince all living souls of the futility of war and the hazards of unrighteousness. A few prophets, swimming in a sea of barbarism, find it difficult to prevent the crumbling and final collapse of corrupt peoples.

To you of the Americas, who are terrified by the daily papers, who tremble at "The sound of a shaken leaf," who build shelters in fear of guided missiles, hydrogen bombs, and biological warfare—to you, there is this conditional promise coming from this book of truth:

" . . . this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land. . . .

"And I will fortify this land against all other nations.

" . . . I, the Lord, the king of heaven will be their king, and I will be a light unto them forever, *that hear my words.*" (*Ibid.*, 10:11-12, 14. Italics added.)

This single volume records for historians about twenty-six centuries of stirring life, not generally known even to the most highly trained professors of history. It tells of the ancestries of those whose spectacular monuments are

now observed in South and Central America and in the Mexican jungles.

In this wondrous book, ministers and priests can find texts for sermons, and men generally can find final and authoritative answers to difficult questions: Is there life after death? Will the body be literally resurrected? Where do the spirits of men go between death and the resurrection? Can one be saved in unchastity? What is the correct organization of Christ's Church? Can one be saved without baptism? Why is it wrong to baptize infants? Is specific authority essential to administer ordinances? Is continuous revelation necessary and a reality? Is Jesus the actual Son of God?

Here is recorded the glorious coming of the Savior to his temple in America. He blessed the little children and wept as angels descended out of heaven and encircled them. He organized his Church with twelve apostles called disciples to whom were given the same priesthood, authority, and keys which their contemporaries, Peter, James, and John held in the other land.

The coming of the Resurrected Redeemer to this land was spectacular—the small piercing voice from heaven heard at Jordan and Transfiguration's Mount awed them as it announced:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Nephi 11:7.)

And then they saw a man descending out of heaven in white robes, and he stood in their midst saying: "Behold, I am Jesus Christ, . . . I am the God of Israel and the God of the whole earth and have been slain for the sins of the world." (See *ibid.*, 11:10, 14.) And the multitude thrust their hands into his side and felt the prints of the nails and knew of a surety that this was the very Christ so recently crucified across the sea, and so recently ascended into heaven, and now among them to teach them his saving gospel.

This historical book tells of three men, who, like John the Revelator, are still on earth though it is nearly two thousand years since their mortal birth—men who have not suffered the pains of death, but who have control over the

elements and who make themselves known at will and go anywhere on the globe when needed and who cannot be imprisoned, burned in the furnace, nor buried in pits, nor held in prison, nor destroyed by beasts; for, like the three Hebrews, superhuman power and protection have been given them.

This narrative tells of people with such faith that they buried their weapons to die victims of enemies rather than take lives; of boys who had inherited great faith from their mothers who had trained them to trust in God and they would be protected. It tells of the fulfilment when 2,060 of them were saved though they fought in many battles in which men all around them died, but because of the faith of their mothers and the sons, not one of the 2,060 suffered death. In this battle of defense, not one boy lost his life.

But after all, it is not the book's dramatic crises, its history, its narrative that are so important, but its power to transform men into Christlike beings worthy of exaltation.

It is the word of God. It is a powerful second witness of Christ. And, certainly, all true believers who love the Redeemer will welcome additional evidence of his divinity.

This inspiring book was never tampered with by unauthorized translators or biased theologians but comes to the world pure and directly from the historians and abridgers. The book is not on trial—its readers are.

Here is a scripture as old as creation and as new and vibrant as tomorrow, bridging time and eternity; it is a book of revelations and is a companion to the Bible brought from Europe by immigrants and agrees in surprising harmony with that Bible in tradition, history, doctrine, and prophecy; and the two were written simultaneously on two hemispheres under diverse conditions. It records the very words people would say when this hidden record should be presented to them.

"... A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, . . .

"Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible. . . .

"... I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? . . .

"And I do this that I may prove unto many that I am the same yesterday, today, and forever; . . . And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; . . .

"Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

"For I command all men, both in the east and the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

"For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; . . ." (2 Nephi 29:3-12. Italics added.)

Then he says he will gather the three folds into one fold, and he will be their shepherd. And the records of the ten tribes are still to be recovered. "And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word

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also shall be gathered into one." (*Ibid.*, 29:13-14.)

We seem to hear the Almighty warn: "Fools mock, and they shall mourn," and, "Woe be unto him that rejecteth the word of God." One prophet wrote: ". . . And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, . . ." (*Ibid.*, 33:10.)

In the final chapter of the book is the never-failing promise that every person who will read the book with a sincere, prayerful desire to know of its divinity shall have the assurance.

The book of which I speak is the key-stone of true religion, the ladder by which one may get near to God by

abiding its precepts. It has been named, "The most correct of any book on earth."

My beloved friends, I give to you the Book of Mormon. May you read it prayerfully, study it carefully, and receive for yourselves the testimony of its divinity. This, I pray in the name of our Savior Jesus Christ. Amen.

President David O. McKay:

The speaker to whom we have just listened is Elder Spencer W. Kimball of the Council of the Twelve.

Elder ElRay L. Christiansen, Assistant to the Twelve, will now speak to us.

ELDER ELRAY L. CHRISTIANSEN

Assistant to the Council of the Twelve Apostles

My beloved brethren and sisters, with you I have been edified by all that has taken place in the various sessions of this great conference—the music, the wonderful discourses, the prayers, and your presence here. I think I have never been so pleased and thrilled to see the great sea of hands raised in unanimously sustaining those whose names were presented a few minutes ago, indicating that there is unity in the Church.

I come to you in humility this afternoon and with a firm conviction that God lives; that this is not just another Church which we represent, but it is The Church of Jesus Christ; that sitting on this rostrum is the prophet of this day, surrounded by just and wholesome men who are each endowed with the authority and the power to act in the name of God and direct the work of the Lord in all the world in preparation for his coming to receive his kingdom.

I come to you with the assurance that this Church was established, not to fail, but to continue, never to be destroyed nor left to another people; for the Lord has said:

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught."

"Remember, remember that it is not

the work of God that is frustrated, but the work of men"; (D&C 3:1, 3.)

I have no doubt that his promises to all people will be fulfilled in his own due time and in his own way, both to the righteous and to the wicked. We are living in a day foretold by the Savior as a time of wars and rumors of wars, of famines and of pestilences and of earthquakes. A day when, in a supposedly cultured society, greed and lust for power, subterfuge and cruelty are seen at their worst. This day was described by Paul in these words:

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God"; (2 Tim. 3:2-4.)

Now, thank goodness, that doesn't include everybody, but there are many I am sure who fit into some of those categories. If there are any into which we fit, or if any of us have these blemishes upon us, I hope that we will go from these meetings with the determination to throw them off.

Now, despite these conditions that

Paul described, this is a favored time and a favored day of the Lord. We ought to be thankful that we live in this particular day, notwithstanding all the fears and the troubles and the anxieties which come upon us because of unsettled conditions that prevail in the world. Our gratitude comes mainly because we are the glad recipients of the restored gospel brought back to earth in the fulfilment of prophecy, in its fulness as a prescription for successful living and for salvation. There is no need to walk in darkness or in uncertainty. In our day the Church has the vision and the inspiration and the word of the Lord to give to the people to keep them from the pitfalls of life, from sorrow, regret, and failure. In this day of the Church there has been a great expanse of the Church itself. The gospel is being widely preached; buildings are being constructed; temples have been and are being erected; work for the dead is increasing; and people are accepting the gospel, all of these in an unprecedented way.

Now, while we see the Church moving on unfalteringly toward its decreed destiny, we must remember that salvation for each of us must be worked out on an individual basis. For a few moments let us draw our world into the range of my voice while we consider two or three principles which are indispensable to individual and even collective salvation.

How about the Sabbath day, which was discussed so eloquently by President Joseph Fielding Smith yesterday? Is it observed as the Lord's day? Are you and your family found where you ought to be and doing what you ought to be doing on that day? I recently learned of a father who habitually took his wife and children to the mountains or to various other places on the Sabbath day rather than taking them to church where they belonged. As he was hurrying them to get ready one Sunday morning, his smallest boy said, "Daddy, why can't we stay home and go to church like the other kids do?" "Oh, come along," said the father, "we can sing and pray together in the mountains." The little boy said rather sadly,

"I know we can, but we won't, will we, Daddy?"

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D&C 59:9.)

To me that makes it clear and understandable as to where I ought to be and what I ought to do among other things that are approved of the Lord on that holy day.

Another matter: How completely do you love your neighbor? The Savior has said that not only should we love our neighbors as ourselves, but that we should also even love our enemies. One man said, "It's a difficult enough thing to love a neighbor whom he likes to be classed as his neighbor, but to reach out and love his enemy is almost beyond reasonable expectation." Nevertheless, it is a method which the Lord has of preparing, of sanctifying, and of perfecting those whom he has called his Saints. Further than that, he requires that we bless those that curse us, and that we do good unto them that hate us, and that we pray for them who spitefully use us and persecute us. How can we love our neighbor? I think one of the best ways would be to help him to learn the truth, to accept the restored gospel and to find in it the power of God unto salvation for them and their families, and by defending him against danger or slander or mistreatment by others. I think we could show a love of our neighbors on the highways and in traffic congestions by being courteous and by giving them the right of way once in a while even though we may have rightful claim to it. There are innumerable ways in which love may be extended to one's neighbor.

It was James Russell Lowell who said, "They who love the Lord and their neighbors are but one step from heaven."

I'd like to include with these neighbors, whom we must love and for whom we must be concerned, those who have passed on, especially our own progenitors to whom we have the inescapable obligation to bring salvation and exaltation through vicarious service. What are we doing about them on an individual family basis?

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How about tithing? Are we as individuals placing ourselves in a position to receive the glorious promises given of the Lord for those who consistently observe this law? He offered a challenge to be proved if he would not open the windows of heaven and pour out upon us a blessing that there shall not be room enough to receive, and then he said:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3:11.)

What a promise that is to those of us who are willing to keep the law! Can any of us justify withholding or skimping on that which really belongs to the Lord?

The voice of President Heber C. Kimball (I was pleased to hear this beautiful exposition by Spencer W. Kimball on the Book of Mormon making it so vivid before us) rang out in this very building concerning the matter of tithing when he said:

"You have nothing except what you have received from the Almighty. Where do you get your water, your meat, your bread and the luxuries of life? Did he not create them? Were not the elements thereof placed upon the earth before you came here? If you do not pay one dime in tithing, it will not impoverish the Lord, but I tell you where the effect will lie. It will affect yourselves, your own salvation."

And I should like to add and that of your children most likely for "like father, like son" is an old but true adage.

My brothers and sisters, the commandments of the Lord are not dictums, they are principles given by a Merciful Father to keep us and all mankind who will follow him from sin, sorrow, and regret. We talk a good deal these days about security. One of the best formulas of security that I have ever known is given in the words of Helaman in the Book of Mormon:

"And now, my sons, remember, re-

member that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fall." (Hel. 5:12.)

I like that, and I have taken it to heart. I advocate it to the young and to the old and to all of us, in fact, to all mankind, for it is true as true can be.

May we, my brothers and sisters, stand firm upon this sure foundation and thereby contribute to the progress of the Church as it moves on to the completion of its divine destiny, and at the same time secure our individual and collective salvation and perhaps exaltation, I pray, testifying again that the Savior lives and that this is his work, in the name of the Lord Jesus Christ, our Master. Amen.

President David O. McKay:

Elder ElRay L. Christiansen has just spoken to us.

The congregation and chorus will now join in singing "We Thank Thee, O God, For A Prophet," conducted by Brother Kurt Weinzinger.

After the singing Bishop Victor L. Brown will speak to us.

The Congregation joined with the Chorus in singing the hymn, "We Thank Thee, O God, For A Prophet."

President David O. McKay:

Bishop Victor L. Brown of the Presiding Bishopric will now speak to us. He will be followed by Elder S. Dilworth Young.

BISHOP VICTOR L. BROWN

Second Counselor in the Presiding Bishopric

I was invited to speak to a group of high school students recently. They are members of a service club, the motto of which is "Fulfil Freedom's Challenge." I suppose there is no subject discussed more frequently today than that of freedom. There are many approaches to this topic.

As I stood before this group of eager young men and looked into their faces, I couldn't help feeling that if they could catch the full significance of the meaning of this motto and put it into practice, their success in life would be assured.

"Fulfil Freedom's Challenge." Freedom means many things to many people. May I illustrate one kind of freedom that came to my mind as I visited with these young men by telling you of a friend of mine who sold his freedom for a social custom. This young man had started up the ladder of success, and it appeared that nothing could stop him. I don't know of anyone who had brighter or more promising prospects for a successful career.

Then, one day, he made the decision that if he were really to succeed, he must accept social drinking as a part of his life, and so he did. I am sure that to begin with, he found the taste unpalatable. However, it wasn't long before he began to look forward to the cocktail hour, and then the cocktail hour couldn't come soon enough. Finally, he became a slave to alcohol, losing his wife, his friends, and his job. The last time I saw him, though still a young man, he looked twice his age. He was without work. He was finding it necessary to ask for a handout from his friends. He had lost everything that was worth living for.

The day I was called to be a bishop of a ward several years ago, I received a telephone call, asking if I could come to help dissuade a woman from taking her life. I wish every young woman in this Church could have been by my side during that interview. This woman, the daughter of a bishop, the former wife of another leader in the Church,

and the mother of two teen-age youngsters had sold her soul for a bottle. During her more or less sober moments, when she reflected upon what she had done with her life, she could see no purpose for living.

Now, my young friends, don't think for one moment that these problems came on this man and this woman overnight. They found themselves in these situations after many weeks, months, and even years of merely being "one of the gang," of succumbing to the pressures of their neighbors, friends, and associates, of not wanting to be different. In all of my experience, I have never seen anyone more in bondage, with less freedom than these two individuals.

You don't give up your freedom all at once—this kind of freedom at any rate. You give it up a little at a time, and all it takes is a start. If there is never a start, there is no concern about giving it up.

Each of you would gladly give your life, if necessary, to keep your country free. What are you willing to give to remain free from this so-called social custom that destroys so many boys and girls, men and women?

"Fulfil Freedom's Challenge." As I stood before those students, how I hoped they would recognize that they would have to determine in their own minds and hearts what kind of men they were going to be, how susceptible they would be to the accepted practices and habits of the world.

Many millions of dollars are spent by tobacco companies in an effort to entice the young people of this nation into taking up the habit of smoking. Medical science today is substantiating the claims which have been made for many years, that the use of tobacco is injurious to one's health, but it is not from this viewpoint that I wish to discuss it.

Just last week I had occasion to be driving with a man who took a cigarette out of his pocket, put it in his mouth,

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lighted it, and then threw it away. He turned to me, and said, "Did you see what I just did? I didn't want a cigaret. I have stopped smoking, but look what I did."

Why, I have known some men who have stopped smoking every Monday morning for weeks.

One of the most common social practices in this country—and I suppose in many countries of the world—is the use of tobacco.

If you young men and women will ask an honest person who is a confirmed smoker whether or not he has denied himself a freedom by the use of tobacco, he will tell you he is enslaved to this habit.

We, as a Church, are not infrequently accused of being narrow-minded and fanatical because we feel it is important, among other things, for our members to abstain from the use of tobacco and liquor. Sometimes in an effort to avoid this implied stigma, we relent, and go along with our critics. Then if we aren't careful, we find that we have developed habits which sometimes seem almost impossible to overcome. How necessary are these things really in achieving success?

The other day a man came to our offices to discuss a business proposition. At the conclusion of our meeting, we learned that he had recently been elected executive vice-president and treasurer of his company. Now, this company is international in scope. It does over four hundred million dollars worth of business each year.

In discussing his rise to such an important position in the business world, he quietly and humbly said, "You know, I have never found it necessary to smoke a big cigar or indulge in cocktails. I have just followed what my father taught me when I was a boy and tried to live the way my mother wanted me to live. And I haven't found that it has hurt me a bit."

On one occasion, the chairman of the board of directors of a large corporation, the largest of its kind in the United States with retail outlets from coast to coast and border to border, called one of his vice-presidents on the

telephone and said, "Will you please come to my office right away, and bring your two boys." These two boys were also associated with this company.

As the three men entered the chairman's office, he introduced them to a man who they learned was one of the great financiers from New York City. As the chairman of the board introduced these three men, he said to this financier, "These are the kind of men we want to build our company around."

Now, why do you suppose he would make such a statement, because these three men neither use tobacco or liquor? I doubt it. I am confident that many of the men in this company use tobacco and liquor. Then, why? Because they are Latter-day Saints? They are, but I doubt this was the reason. I think this business executive wanted to build his great company around men such as these three because they are men of character. They have personal standards, and they have the backbone to live these standards no matter where they are or whom they are with. These men are strong enough to resist the pressures of social customs rather than compromise their own principles, and this man knew they could be relied upon.

From these two examples, you can see that successful people have fulfilled freedom's challenge without compromising the principles of the gospel.

There were many other thoughts that went through my mind as I visited with these young students and contemplated their ambitions and desires to fulfil freedom's challenge. In my mind's eye, I could see among them future doctors, attorneys, educators, businessmen, engineers, scientists, and so forth.

The thought I wish to conclude with, however, has reference to yet another group who were not present at this meeting. As a matter of fact, I am afraid the motto, "Fulfil Freedom's Challenge," would have little interest for them. They are known as dropouts. They are the ones who for one reason or another leave high school without obtaining their diplomas. It is my feeling that this group of young men and young women are choosing to be-

come enslaved to a life of mediocrity, and the tragic fact about this is that not only are they entering into this deplorable condition, but they are probably going to take many of their children with them. If they could only foresee the opportunities and rewards that will pass them by because of their decision to be satisfied with a minimal preparation for life! It is essential that each person recognize that the responsibility for these decisions rests with himself. John Oxenham has written:

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High way,
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High way and a Low,
And every man decideth
The Way his soul shall go."

It is my earnest prayer that young men and young women everywhere will consider carefully before choosing their highway of life.

What a wonderful thing it would be if all young people of this generation decided that mediocrity would not touch their lives but rather that excellence in all things would be their ambition. John W. Gardner, president of the Carnegie Corporation, spoke of excellence in this way:

"The most important moral of all is that excellence is where you find it. I would extend this generalization to cover not just higher education but all education from the vocational high school to the graduate school. . . . We must learn to honor excellence (indeed to demand it) in every socially accepted human activity, however hum-

ble the activity, and to scorn shoddiness, however exalted the activity. . . . An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because plumbing is a humble activity, and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

Freedom of choice is a basic principle of the gospel. This was true even before the earth was created. Each one of us has the divinely granted right to choose for himself. In choosing, we have the responsibility to use our intellect, which also has been given to us by our Heavenly Father. He has shown us the way; now it is our responsibility to choose which way we will go.

I bear you my testimony that God lives, that Jesus Christ, our Elder Brother, gave his life that we might live, and that he gave us the teachings which, if properly lived, will permit us to return to his presence. I also bear witness that President David O. McKay is a prophet of God, just as surely as Joseph Smith was a prophet of God, the instrument in the hands of the Lord in restoring the gospel in this latter day, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Bishop Victor L. Brown of the Presiding Bishopric has just spoken to us.

Elder S. Dilworth Young of the First Council of Seventy will be our next speaker. He will be followed by our concluding speaker, Elder Marion G. Romney.

ELDER S. DILWORTH YOUNG

Of the First Council of the Seventy

About a year ago I was reading in the Doctrine and Covenants and came upon a verse of one of the sections. I suppose everybody has an experience of the type I had as I read. I think the Prophet had such an experience the day he read, "If any man lack wisdom let him

ask of God" (See James 1:5), for that scripture leaped at him; and so this one leaped at me. For a year or so I have been reading it off and on, contemplating it. Now I should like to read it to you, but first I should like to give it its framework.

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Back in 1829 the Lord, through the Prophet Joseph Smith, said there would be appointed twelve disciples, which of course we know as apostles, and he appointed two of the three witnesses to choose them. And then he did a thing which to me is remarkable. He began to instruct the Twelve before they were chosen, and after having instructed them he then gave them this verse. In 1835 the Twelve were chosen, as you know, and on one occasion they were called together and given their instructions. Oliver Cowdery was the spokesman; and after having given them some very powerful and heartwarming instruction, so moved was he, himself, that he had to stop two or three times to weep. He finally read the revelation to which I refer and this verse.

Brigham Young was so impressed by it that he copied it in his laborious handwriting into his diary. I am impressed by it likewise. These are the words:

"These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

"For it is my voice which speaketh them unto you; (now this is six years later that they are hearing it) for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them"; And this is the verse—"Wherefore, you can testify that you have heard

my voice, and know my words." (D&C 18:34-36.)

The thing that impresses me about this is, and I have never thought of it before, when I read a verse in the Doctrine and Covenants I am hearing the voice of the Lord as well as reading his words, if I hear by the Spirit.

Now I have heard it said many times by men that they have often asked the Lord for a special testimony and oftentimes haven't had it. They seem to want to hear the voice of the Lord. I confess I have often wanted to hear the voice of the Lord, without knowing that all these years I have been hearing it with deaf ears. This woke me up.

I can testify that, having read, I hear the voice of the Lord. I also testify to you that when you hear the Prophet, here sitting on the stand, speak by the voice of prophecy and by the spirit of the inspiration which possesses him, you also hear, through him, the voice of the Lord. In the name of Jesus Christ. Amen.

President David O. McKay:

Elder S. Dilworth Young of the First Council of Seventy gave that important long speech.

Elder Marion G. Romney of the Council of Twelve will be our concluding speaker.

ELDER MARION G. ROMNEY

Of the Council of the Twelve Apostles

Mis queridos Hermanos y Hermanas de los países dónde se habla Español. Me da mucho gusto a veros aquí con nosotros esta dia. Con todo corazon, muy bienvenidos.

To you who wonder, I have just greeted and welcomed our people from Latin America. My Spanish may not have been such as they could understand, but you are in no position to challenge my interpretation of it.

I love these, my brothers and sisters. To me they are white and delightsome. And of course I love you, too.

Pursuant to assignment from the First Presidency of the Church, I have for the past two years been supervising the Latin American missions. It may not, therefore, be wholly inappropriate for me to say something about the Lamanites, many of whom live in these missions. With this intent, I take for my text the following statement made by the Lord to the Prophet Joseph Smith in March 1831.

"... before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall

blossom as the rose." (D&C 49:24.)

The word, "Lamanites," denotes, of course, the descendants of rebellious Laman and Lemuel. It also denotes all other descendants of Lehi who defected to them. As used in our text, I think it includes all descendants of Book of Mormon peoples frequently referred to as the remnant of the people of Lehi. The Lord identifies them in the Doctrine and Covenants as ". . . the Nephites, . . . Jacobites, . . . Josephites, . . . Zoramites, . . .

" . . . Lamanites, . . . Lemuelites, and . . . Ishmaelites, . . ." (*Ibid.*, 3:17-18.) "The great day of the Lord" will, of course, be the day when the Savior comes in his power and glory to inaugurate a reign of righteousness and peace.

The background of our text is most interesting and significant. At that time there was much interest and considerable misunderstanding concerning the "great day of the Lord." The Shakers, for example, had the mistaken notion that the Savior might come as a woman. To dispel this error, the Lord said:

" . . . verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man traveling on the earth.

"Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth—and all this when the angel shall sound his trumpet.

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose." (*Ibid.*, 49:22-24.)

The relationship here revealed between the redemption of the Lamanites and the coming of "the great day of the Lord" is frequently implied in the scriptures. Enoch, for example, the great antediluvian prophet, witnessing in vision the corruption of mankind, after the ascension of the Son of Man, . . . cried unto his God: "Wilt thou not come again upon the earth? . . .

"And the Lord said unto Enoch: As I

live, even so will I come in the last days. . . .

"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

"And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; . . ." (Moses 7:59-62.) "The Latter-day Saints regard the coming forth of the Book of Mormon, . . . as a fulfilment of this prophecy, . . ." (See James E. Talmage, *Articles of Faith*, p. 275.)

One of the two purposes of the Book of Mormon as expressed on its title page is "to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever." "The remnant of the House of Israel" here referred to includes, of course, the Lamanites. It is concerning the covenants the Lord made with their fathers which run in favor of the Lamanites and culminate in their blossoming as the rose that I wish to speak.

One of these covenants was that a record of their fathers would be preserved and brought forth unto the remnant. Concerning this covenant, Enos said: ". . . after I had prayed and labored with all diligence, the Lord said unto me: I will grant unto thee according to thy desires. . . .

"And . . . this was the desire which I desired . . . that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, . . . that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation—

" . . . and he covenanted with me that he would bring them forth unto the Lamanites in his own due time." (Enos 12-13, 16. Italics added.)

The Lord had made this same cove-

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nant with Nephi some fifty years earlier (See 1 Nephi 13:35), and he renewed it with Mormon nearly a thousand years later. (See Mormon 5:8-9, 12-13.)

Moroni, preparing to deposit the record in Cumorah, predicted that ". . . it shall be brought out of darkness unto light, according to the word of God; yea, it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God." (Mormon 8:16.) In Mormon, chapter eight, from which this prophecy of Moroni is taken, and in chapter nine is to be found a clear and accurate description of the world in which we now live—a word picture written by a prophet, who by the power of God saw in open vision and made record of us, our times and doings, and of the chastening which awaits us, the inhabitants of this land, if we do not repent and heed the teachings of the restored gospel.

Concluding the account of the covenant concerning the record to be preserved and brought forth, the Lord said to the Prophet Joseph Smith in 1828: "Behold, there are many things engraven upon the plates of Nephi (speaking of the small plates being substituted for the 116 pages of manuscript lost by Martin Harris) which do throw greater views upon my gospel; . . .

"And, behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples, desired in their prayers should come forth unto this people.

"And I said unto them, that it should be granted unto them according to their faith in their prayers"; (D&C 10:45-47.)

Other covenants which the Lord made with their fathers were to the effect that the remnant would accept the gospel, regain their inheritance and former blessings and take part in the latter-day redemption of Zion.

Nephi, explaining to his brethren the words their father Lehi had ". . . spoken concerning the natural branches of the olive-tree, . . ." said, ". . . in the latter days, when our seed shall have dwindled in unbelief, . . . for the space of . . . many generations . . . then shall the

fulness of the gospel . . . come unto [them] . . . from the Gentiles, . . .

"And at that day shall the remnant of our seed. . .

". . . be remembered again among the house of Israel; they shall be grafted . . . into the true olive-tree." (1 Nephi 15:7, 13-14, 16.)

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people." (2 Nephi 30:4-6.)

The chief witness to the blessings awaiting the Lamanites was the resurrected Jesus. As he ministered to the survivors of the cataclysm which attended his crucifixion, he said unto them, ". . . my joy is great, even unto fulness, because of you, and also this generation; yea, and even the Father rejoiceth, and also all the holy angels, . . . for none of them (this generation—that is, those who were then alive) are lost. . . .

"But . . ." he continued, "it sorroweth me because of the fourth generation from this generation, for they are led away captive by him even as was the son of perdition; for they will sell me for silver and for gold, . . . And in that day will I visit them, even in turning their works upon their own heads." (3 Nephi 27:30, 32.) Mormon, of course, records the literal fulfilment of this sad prediction.

But Jesus did not conclude his prophecy about the Lamanites here. Notwithstanding their foreseen apostasy and degradation, he repeatedly affirmed the fact that the Father had given them this land as a permanent inheritance. (See *ibid.*, 15:13; 16:16; 20:14; 21:22.) He assured them that a remnant would

survive to enjoy their inheritance although, by reason of their iniquity, they would forfeit it to the gentiles for a season.

He told of the coming of the gentiles. "For," said he, "it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, . . ." (*Ibid.*, 21:4.)

" . . . because of their belief in me, . . .

" . . . and because of the unbelief of you, O house of Israel, in the latter day . . . the fulness of these things shall be made known unto them." (*Ibid.*, 16:6-7.)

" . . . that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled. . . ." (*Ibid.*, 21:4.)

Speaking of the role the remnant would play in this last gospel dispensation, Jesus assured them that they would be associated with other faithful members of the house of Israel in establishing in this, the land of their inheritance, a New Jerusalem. "And behold," said he, "this people"—remember, he was speaking in America—"will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you." (*Ibid.*, 20:22.)

Concerning the timetable for the fulfilment of these tremendous prophecies, Jesus said: ". . . I give unto you a sign, that ye may know the time when these things shall be about to take place— . . .

". . . when these things which I declare unto you, . . . shall be made known unto the Gentiles . . .

". . . and shall come forth of the Father, from them unto . . .

" . . . your seed . . .

"And . . . thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel." (*Ibid.*, 21:1-3, 5, 7.)

Now, with this foreknowledge as an interpretative guide to the signs of the times, all who have seeing eyes and understanding hearts may rest assured that the fulfilment of the promises to the Lamanites is at hand. Most of the foregoing prophecies have already been fulfilled, and others are now in course of fulfilment. The apostasy and fourth generation destruction, the degeneration of the remnant, the coming of the gentiles, their establishment by the power of God as a free people in this land, their harassment of the remnant, the preservation of the promised record, and its coming forth by way of the gentiles are now all documented history.

For more than a hundred years the record of their fathers, the Book of Mormon, has been going to the Lamanites by way of the gentiles. And it is now being carried to them with increased tempo.

Today the Church has in operation in lands inhabited, at least in part, by the remnant, twenty-one missions. Others are being organized. Working in these missions during 1962 were, on an average, 2,424 missionaries a month. These missionaries brought into the Church 22,909 people in 1962, an average of 9.45 a missionary. This is well above the average of other foreign missions of the Church. So you see, my brethren and sisters, the Lord is pouring out his spirit upon the Lamanites. They are accepting the record of their fathers and are coming to a knowledge of the "things" referred to by Jesus. It is true that they are poor; they are downtrodden; they are in large part uneducated. In these and many other respects they still suffer under the curse brought upon them by their apostasy from the gospel once so richly enjoyed and strictly obeyed by their fathers. But they are now accepting the gospel. And they will continue to accept it in ever-increasing numbers. As they receive and live it, they are certain to regain their favored status in the house of Israel and participate in the redemption of Zion and the building of the New Jerusalem here in America. Jacob, even now, flourishes in the wilderness, and

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shortly the "Lamanites shall blossom as the rose," heralding "the great day of the Lord," which God grant may not be long delayed, I humbly pray.

President David O. McKay:

Elder Marion G. Romney of the Council of the Twelve has just concluded speaking to us.

The Brigham Young University Chorale will now sing "Lamb Of God," conducted by Elder Kurt Weinzinger.

The benediction will be offered by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission, after which this conference will be adjourned until seven o'clock this evening when the General Meeting of the Priesthood will be held in the Salt Lake Tabernacle.

We appreciate the presence of this group of young singers and those this morning. It is not because I am getting old, but their voices seem to bear testimony to the truth of the poet who said, "How beautiful is youth! How bright it gleams. With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a heroine, and each man a friend!" (Longfellow) Thank you, young people, for the inspiration you have brought with you in this inspirational gathering today.

In addition to the overflow meeting in the Assembly Hall the proceedings of the Priesthood Meeting tonight will be relayed by closed circuit broadcast originating in the Tabernacle to members of the Aaronic and Melchizedek Priesthood assembled in 359 separate locations in all parts of the United States, including Alaska, and in Canada. It is estimated that approximately 12,000 holders of the Priesthood will be on Temple Square, and more than 50,000 will gather in the other locations from coast to coast.

The Sunday morning session will be broadcast "live" by 56 radio and television stations in the West, and short-waved in English over station WRUL, beamed by five transmitters at Boston, to all parts of Europe, to South America, Central America, Africa, and parts of Asia. A translation of this session into Spanish will take place at New

York, and on Sunday afternoon at five o'clock Eastern Standard Time, will be broadcast by short-wave to South America, Central America, Mexico, and the Caribbean. For the first time the General Conference will be televised by Canadian stations "live" from the Salt Lake Tabernacle. The cooperating Canadian stations will be serviced by the CTV Network, which will take the Sunday morning session "live" and transmit it across Canada.

Both sessions Sunday will be reroadcast over KSL radio Monday morning starting at one o'clock, and will be heard in many parts of the United States and the world, including Canada, Mexico, Alaska, and the Islands of the Pacific.

The Tabernacle Choir broadcast will be from 9:35 to 10:00 Sunday morning. Those desiring to attend this broadcast must be in their seats no later than 9:10 a.m. We have been requested to ask that those attending this broadcast remain quiet during the national broadcast.

Elder Nathan Eldon Tanner of the Council of the Twelve will be the speaker on the Church of the Air broadcast on CBS Radio Sunday morning from 7:35 to 8:00 o'clock.

There will be large crowds attending the services on Sunday, and we ask you please to be courteous and patient at all times. It is not necessary to say this, but it is a reminder to always be at our best, especially when driving your automobiles and when standing at the entrances to the Tabernacle.

The singing for this session has been furnished, as I have told you, by the Brigham Young University Chorale, with Kurt Weinzinger conducting and Roy M. Darley at the organ. They will now sing "Lamb of God," and the benediction will be offered by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission.

The Brigham Young University Chorale sang as a closing number, "Lamb of God," following which the benediction was pronounced by Elder Arthur M. Jensen, formerly President of the Uruguayan Mission.

Conference adjourned until 7:00 p.m.

GENERAL PRIESTHOOD MEETING

The General Priesthood Meeting of the Church was held in the Tabernacle at 7:00 p.m., Saturday, April 6th, with President David O. McKay presiding and conducting the services.

The choral music for this session was furnished by the Boise Stake "Mormonaires," with C. Winston Hansen conducting. Alexander Schreiner was at the Organ.

President David O. McKay:

This is the General Priesthood Session of the One Hundred Thirty-Third Annual Conference of the Church. The singing during this session will be furnished by the Boise Stake "Mormonaires." That is a new name. It is a good one. C. Winston Hansen is the Conductor, and Dr. Alexander Schreiner is at the organ.

We shall begin these services by the Boise Stake "Mormonaires" singing "Hymn Medley," with Brother Hansen

conducting. After the singing Brother Karl C. Durham, President of the Santa Ana Stake, will offer the invocation.

The Boise Stake "Mormonaires" sang "Hymn Medley."

Elder Karl C. Durham, President of the Santa Ana Stake, offered the invocation.

President David O. McKay:

The Boise Stake "Mormonaires" will now favor us with "The Creation," directed by C. Winston Hansen.

Singing by the Choral group, "The Creation."

President David O. McKay:

We have asked Elder Harold B. Lee of the Council of the Twelve to be our first speaker this evening. We will now turn it over to Elder Lee.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

The subject I am to discuss tonight is not of my own choosing but by assignment from the Presidency of the Church. Therefore I feel a tremendous responsibility, particularly that I stay within the bounds of what I have understood their wishes to be with regard to this presentation. To that end I seek most humbly for an interest in your faith and prayers that I might be so guided as to attempt tonight to portray something that will help you to understand the developments of what the President has called "The Correlation Program" as it has now been developed.

Prefacing that presentation in some detail, part of it by review and some by way of extension, I would like to make a few introductory remarks. I attended a fast and testimony meeting a few months ago where Dr. Harvey Fletcher bore a remarkable testimony. He told about the experience of his father being

called on a mission when Dr. Fletcher was just a lad. There were five or six children, as I remember it, in the family, and the father was called to go out with not much support from home. He hadn't been out long when he was called to come home on account of the death of a member of the family. While he was home and preparing to go back to his mission, he was stricken with deafness, some disease which left him with total deafness, which, of course, made necessary the cancellation of his mission.

It was a disturbing thing to the family, and while the father did not allow himself to become bitter, there were some who tried their best to feel sorry for him or make him feel sorry for himself. About this time the Godbeites, who the older ones here will remember were a splinter group trying to confuse the Church, were quite active, and in

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the ward where they lived one of these, a member of the bishopric of the ward, had tried to influence the father and had succeeded with some confusion.

The father, with thoughts of this confusion on his mind, walking down the road one day, heard distinctly a voice behind him, which said to him: "Stick with the old ship. It will lead you safely home." He turned to look because he had not been hearing audible voices, and he saw no speaker, but the message that came to him is the message with which I should like to commence—that we should remember that ours is the responsibility to "stick with the old ship" if we want to be brought safely back home.

I should like to bring to you a statement from three former leaders of the Church as to the fundamentals of what this speaker called "the old ship," meaning the kingdom of God, which must be kept in mind always as to the essentials in the building of the kingdom.

Parley P. Pratt, in what was called a "declaration" or a "proclamation," under the subject heading, "Order of Government," had made this very clear statement:

"The legislative, judicial, and executive power is vested in him (meaning the President of the Church); he reveals the law, he elects, chooses, and appoints the officers and holds the right to reprove, correct, or even to remove them at pleasure. Hence the necessity of a constant intercourse by direct revelation between the Lord and his Church. As a precedence for the foregoing facts, we refer to the examples of all ages as recorded in the Scriptures.

"This order of government began in Eden—God appointed Adam to govern the earth, and gave him laws.

"It was perpetuated in a regular succession from Adam to Noah; from Noah to Melchizedek, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, the Prophets, John, Jesus and his apostles. All, and each of which, were chosen by the Lord, and not by the people.

"It is true the people have a voice in the government of the kingdom of God, . . .

"But they do not confer the authority

in the first place, nor can they take it away; for instance, the people did not elect the twelve apostles of Jesus Christ, nor could they by popular vote deprive them of their apostleship. As the government of the kingdom anciently existed, so it is now restored." (*Millennial Star*, 5:150; March 1845.)

The responsibility resting upon every holder of the priesthood is set forth in another very clear and plain declaration by President Wilford Woodruff, and this is what he said:

"Every leader in his place is accountable for his stewardship. These disciples of Christ received the Holy Priesthood, the gospel of Christ, and the keys of the Kingdom of God, and Jesus held them responsible until the day of their death for the course they pursued. However, they were despised by the world, they were held responsible for bearing a faithful and true testimony to the Jew and gentile, of Jesus Christ being the true shepherd and Savior of the world. He gave him, Joseph Smith, the Priesthood under the hands of Peter, James and John. The Lord Almighty held him responsible unto the day that he sealed his testimony with his blood for the course that he pursued with these things. And he bore his testimony, left his record, and sealed it with his blood and laid down his life and that testimony is in force today upon all the world, and will remain so until the end. When I say this of Joseph Smith, I say it of every other man (and this now is the point I want you to note particularly). President Young has led this Church for many years, and the Lord has held him responsible and will hold him so until the day of his death for the course pursued by him while conducting the affairs of His Church and Kingdom. And also for the use he makes of the Holy Priesthood and the Kingdom of God.

"So with all his counselors, the Twelve Apostles, and everyone of us, we shall all be held accountable until the day of our death. We shall have to give an account before the God of heaven when we go into the spirit world and meet Him there for the use of this Priesthood and the keys of the kingdom which have been established on the earth for the last time, have been

committed unto the hands of this people, and God will hold us responsible for the use we make of these blessings, privileges and powers which we enjoy in connection therewith. The eyes of God and his angels, and of every man who dwells in the Celestial World are watching us and the courses we pursue."

President Joseph F. Smith defines the relationship of each order of priesthood to all others, in contrast, may I say, with that concept of having one minister for a congregation who practically directs the entire activity of the congregation. President Smith said:

"The Lord never did intend that one man should have all the power, and for that reason he has placed in His Church, the presidents, apostles, high priests, seventies, elders, and the various officers of the lesser priesthood, all of which are essential in their order and place according to the authority bestowed upon them. The Lord never did anything that was not essential or that was superfluous. There is a use for every branch of the priesthood, and he has established it in his Church. We want every man to learn his duty, and we expect that every man will do his duty as faithfully as he knows how and carry off his portion of the responsibility of building up Zion in the latter days."

The summary of these statements is set forth in one or two incidents that I should like now to mention and to digress for a moment, and then to summarize by reading from one of our Melchizedek Priesthood study courses. The story is told in the early days of the Church—particularly, I think, at Kirtland—where some of the leading brethren in the presiding councils of the Church met secretly and tried to scheme as to how they could get rid of the Prophet Joseph's leadership. They made the mistake of inviting Brigham Young to one of these secret meetings. He rebuked them, after he had heard the purpose of their meeting. This is part of what he said: "You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God, and sink yourselves to hell."

In that same vein, I heard President

Clark, shortly after he came into the First Presidency, make an interesting public statement. He said that when President Grant called him to be a Counselor in the First Presidency, he was worried. He had always thought of the President of the Church as the "mouthpiece" of the Lord, and he wondered how much counseling he ought to give the "mouthpiece" of the Lord. But he hadn't been long in the Presidency until he discovered his place.

President Grant would say to each of his Counselors, when they were discussing a serious matter, "What do you think about it?" and "What do you think about it?" And the Counselors would respond. Sometimes their opinions were in contradiction or in conflict with what the President had thought. There was then the business of resolving the different points of view, but there would always come a time after a sufficient discussion when the President would say: "Now brethren, I feel that this is the thing we ought to do." Then President Clark remarked, "When he said that, I quit counseling because, to me, that was the prophet of the Lord speaking, and I felt I should not try to dissuade him."

In the history of the Church there have been times or instances where Counselors in the First Presidency and others in high station have sought to overturn the decision or to persuade the President contrary to his inspired judgment, and always, if you will read carefully the history of the Church, such oppositions brought not only disastrous results to those who resisted the decision of the President, but almost always such temporary persuasions were called back for reconsideration, or a reversal of hasty action not in accordance with the feelings, the inspired feelings, of the President of the Church. And that, I submit, is one of the fundamental things that we must never lose sight of in the building of the kingdom of God.

Now then, the summary I would like you to get in order to bring all these statements together as an introduction:

"A significant and basic idea in the meaning of Priesthood is made clear, that is, that although the President of the Church may hold and dispense the

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powers and administrative responsibilities of that office, the power of the Priesthood is decentralized, first, according to the offices and jurisdiction of those respective offices. Secondly, according to the individual Priesthood bearers. This means that while the Church as a whole is delicately responsible to central authority for Church-wide purposes, the central local relationships in the organizations do not restrict full initiative and free development of either territorial division of the Church, individual quorums, groups of quorums, or the member as an individual." As I have said, that quotation is from one of our recent study courses for the Melchizedek Priesthood.

Now then, in order for you to get a concept of what we want to present, I am going to refer to and repeat what has been said before, for as someone has said, "repetition is the soul of learning." President Brigham H. Roberts had a classic statement: "The recurrence to fundamentals is essential to perpetuity." If you can understand those big words that is what I am going to try to do in the next few minutes—to recur, or take you back for a recurrence to fundamentals in order that you might perpetuate in your minds what we are talking about in the Correlation Program.

The key to the whole correlation movement, which has been given us by our present leaders, in defining the place of the auxiliaries and the home and the priesthood, is set forth in this statement made by the Presidency a few years ago. I quote:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life."

Now it is upon these fundamentals,

simply stated, that we have been guided in our correlation studies of the curricula and activities of all the priesthood and the auxiliary organizations. In order to set forth more clearly what we were now assigned to do in this new look at correlation, the First Presidency, under date of March 24, 1960, that means just a little over three years ago, wrote this letter to the general priesthood committee:

"We of the First Presidency have over the years felt the need of a correlation between and among the courses of study put out by the General Priesthood Committee and by the responsible heads of the other Committees of the General Authorities for the instruction of the Priesthood of the Church.

"We have also felt the very urgent need of a correlation of studies among the Auxiliaries of the Church. We have noted what seemed to be a tendency toward a fundamental, guiding concept, particularly among certain of the Auxiliary Organizations, that there must be every year a new course of study for each of the Auxiliary Organizations so moving. We question whether the composite of all of them might not tend away from the development of a given line of study or activity having the ultimate and desired objective of building up a knowledge of the Gospel, a power to promulgate the same, a promotion of the growth, faith, and stronger testimony of the principles of the Gospel among the members of the Church.

"We have sometimes been led to wonder whether there was a proper observance of the field of a particular Auxiliary of what might be termed its jurisdiction. The question has not been absent from our minds that there might be a concept entertained by some of them including within their jurisdiction the entire scope of Church activity, and with their members the whole Church membership.

"We think that the contemplated study by the Committee now set up, should have the foregoing matters in mind. We feel assured that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each

and all of these organizations, it would bring about such a collation and limitation of subjects and subject matters elaborated in the various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees.

"This is your authority to employ such necessary technical help as you might need to bring this about. We shall await your report."

I suppose I need not tell you what a soul-searching assignment that was. We found in our study, that in 1912 and again in 1920 since President McKay became one of the General Authorities, he was a member of a committee of the Twelve by whom similar studies were undertaken. This means that for a matter of forty years at least, this subject of correlation had been close to the President's mind and in his thoughts as something very essential and desirable.

Now, in setting about to carry out this assignment, it was our first conclusion that there should be set up a co-ordinating council, which we so recommended, and which was approved. We will show you that council in a few moments. There would be three committees established, and in harmony with the letter which I have just read you, one for youth, one for children, and one for adults, and it was felt that the Primary and the Sunday School would probably be the organization to teach the children. The two MIA organizations and the Sunday School and the educational system and the Aaronic Priesthood would implement the program for the youth. The adults would be taught by the Sunday School, the educational system, the Relief Society, and the priesthood, including the mem-

bers of the Aaronic Priesthood over 21, and of course some flexibility would have to be provided in these areas and activities where sharp lines could not be drawn.

When we made our first preliminary report, which we have done step by step as we have advanced since that first assignment, President McKay said in a meeting with the Presidency and the Council of the Twelve, "This is in the right direction, and should go forward." Encouraged by that, then, we took the next step.

We are going to undertake tonight something that is going to be rather difficult. We are going to show you eight charts, which we will now flash on a screen. Because two thirds of our audience tonight are not within sight of the screen, we shall ask you who are not here or where television is not available to you, to pay careful heed, and I will attempt to explain it sufficiently so you may get some kind of mental picture at least, and if you folks here who are seeing, will watch these charts, perhaps I can more quickly show you the organization and what has been done up to the present time.

In order for the General Authorities to see the charts without having to turn around, we have prepared copies of these charts which the brethren will pass out to you now, and you may then follow without the necessity of reversing your seats.

We have numbered these, as you will notice, brethren, on the upper left-hand corner Number 1, 2, 3, 4, and so on, so you can follow rather readily. Now if we may have the lights dimmed and the first chart thrown on the screen. We have left these lights here dimmed, I think, enough, President McKay, so that the brethren on the stand can see and yet it will not take away the effectiveness of the projection on the screen. Now we will show you the first chart and see if that will work.

Chart #1 shows the over-all organization for all-church co-ordination, with, of course, the First Presidency at the head. Under their direction, the Council of the Twelve and the General Authorities associated with them, and then you will notice on the left-hand

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side of the chart the Correlation Committee, presently consisting of four members of the Twelve. On the right-hand side you will notice the auxiliary advisers. These are advisers named by the First Presidency to each of the auxiliaries, two or three or more to each such auxiliary.

Chart #2. This chart shows you the Correlation Committee. Then you will notice an All-Church Co-ordinating Council, as it is called on this chart. This includes the four members of the Twelve, representing the Melchizedek Priesthood, the Presiding Bishop who represents the Aaronic Priesthood, the chairman of the Genealogical Society, and the presidents and/or superintendents of each auxiliary board, and a representative of the church school system. This council has an executive secretary. Under the All-Church Co-ordinating Council we have three committees—The Children's Committee; the Youth Committee; and the Adult Committee. The chairman of each of these three committees, the Adult Committee, the Youth Committee, and the Committee for Children, is a member of the Twelve. Each committee has its own executive secretary.

Now, as the letter I read you indicated, the three periods in the span of life as set forth, are children up to twelve years of age, youth twelve to the early twenties, and adults through life. The executive, or planning group, who work with each chairman, have from two to four who constitute an executive committee. Then we have in addition thereto, twenty-five well-qualified brothers and sisters who are chosen on the additional "task" committees. They are at work now reviewing the present courses of study and the previous courses which have been used, and where necessary will recommend new courses in order to follow a predetermined outlined and accepted course for children from three years of age to adulthood. This complete outline of subjects to be taught at all ages has been reviewed and presented to the Presidency and the Twelve, and now becomes the plan which these "task" committees will follow.

With each of these committees, I

should like to make a special mention of the four brethren who serve as our executive secretaries, who have done such tremendous work: Brother Antone K. Romney, Brother Reed L. Bradford, Brother B. West Belnap, Brother Vaughn E. Hansen, and previously Brother Dan Ludlow, with Carol H. Cannon as their secretary. Night and day and throughout these years they have been excused from all other church assignments, and while carrying out their own schoolwork as professional teachers at their various universities, they have carried on and with their planning groups have brought to us their excellent work for our consideration and further development, which progress report we are trying to present to you tonight.

In the planning groups or executive committees we have nine members in all. We have the same kind of dedication, as I explained, in twenty-five more who are working on the task committees with the same complete attention to their specific assignments. If Brother Wendell Ashton will pardon me, I would like to make a reference to him as an illustration. We were sitting in a meeting the other night where he, representing the adult group was in session with us, when the telephone rang. It was word from his home that his lovely wife had just passed away. Sick though she was, he had left her bedside to counsel with us preparing for this conference. From this meeting he was to return home to his sorrowing family. I cite that complete selfless service of Brother Ashton, as an example of the fully devoted service of these committee members as they work behind the scenes. I wish time would permit me to name them all.

As I think of the dedication of these brothers and sisters, I have thought often of something that is reported to have been said by the late President J. Golden Kimball. He was asked on one occasion how many people worked in the Church Office Building, and his answer was, "Oh, about a third of them." At least, we can say to you that these folks represent the "third" of which Brother Kimball was speaking—a thoroughly dedicated "working third."

Chart #3. In this next chart you will note the auxiliary advisers shown at the top and underneath the auxiliary advisers on the chart, the four auxiliaries, or five, if you count the YWMIA and the YMMIA as separate organizations: Relief Society, Sunday School, MIA, and Primary general boards.

While the correlation committees are studying the courses of study, preparing, and writing them if assigned to do so, the auxiliary advisers with their general boards will now engage primarily in leadership training, so you will notice in the center of that chart "Leadership Training" is pictured as the great task of the general auxiliary boards with their advisers. This is done first at their annual conference, such as has just been held by the general board of the Primary Association and is now in process of being held by the general Sunday School board. Here in these annual conferences there will be a preview of courses of study and activities, and then at stake quarterly conference (you will notice on the right-hand side) where once annually, each auxiliary organization will send a representative who will bring to each stake a program for training and instruction of local leaders. Most of you now have had visits from the Relief Society and Primary representatives, and almost uniformly we have heard nothing but commendation from stake presidents for the excellent service these auxiliary representatives have rendered at stake conferences. The Sunday School and MIA will attend conferences during the third and fourth quarters of the year. These auxiliary representatives will give leadership training to stake leaders in separate meetings throughout Saturday, and then to priesthood leaders in the evening, and then participate, under the direction of stake presidents, in the general sessions on Sunday, to bring their respective auxiliary programs to the body of the Church. These stake conferences, attended by auxiliary representatives will take the place of what have been called heretofore, the annual auxiliary conventions.

Chart #4. The next chart shows four other phases of the work, you will notice. Under the First Presidency and

the Twelve, General Authorities will be sent out to stake conferences, alternating with the general auxiliary boards, and you will notice at the bottom of the chart the four phases of work which will be stressed when the General Authorities come.

In the first two quarters of this year welfare work and genealogy work were stressed and will be stressed to the end of the second quarter. For the last half of the year, missionary work and what we are calling "Home Teaching" will be stressed by General Authorities and their associates.

We will speak of "Home Teaching" in just a moment.

Chart #5. Now with this next chart I want to pause a moment to illustrate something of our procedure, as we have developed the correlation program, step by step. You will notice here again, and to you who are listening, the First Presidency at the top of the chart, and under the Presidency, the General Authorities, and then you will notice in a subordinated position the words, "general priesthood board" in parentheses, and stemming out from the box showing the General Authorities or (general priesthood board,) you will see four committees who will assist the General Authorities: a priesthood missionary committee, a priesthood welfare committee, a priesthood Home Teaching committee, and a priesthood genealogical committee. All of these programs, therefore, are to be priesthood-centered.

When we brought this recommendation to the First Presidency designating a general priesthood board in a supervisory position, President McKay made a very significant statement to the effect that, years ago, when the committee of the Twelve on which he was then working with a similar problem had suggested the setting up of a general priesthood board, President Joseph F. Smith had said, "You have a general priesthood board. You as the Quorum of the Twelve Apostles, constitute the priesthood board."

In that naming of the Twelve as the general priesthood board, the President of the Church was but repeating in essence what the Lord had said. Let me read you three brief verses.

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"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews."

Then this reference to the Seventy: "The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;"

Then finally, "Whereas other officers of the church, who belong not unto the Twelve, neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church." (D&C 107:33-34, 98.)

And if you will think of the place of the Assistants to the Twelve, you will begin to see how the Lord very clearly in that last quotation opened up the possibility of that very kind of appointment, just as the Lord had said there would be, "other officers not of the Twelve neither the Seventies—notwithstanding they may hold as high and responsible offices in the Church." Working with the Twelve, then, serving as a general priesthood board assisted by others of the General Authorities, will be these four sub-committees, priesthood-centered, directed by the general priesthood board which is, as President Joseph F. Smith had described, the priesthood responsibility of the Twelve. A member of the Twelve will be the chairman of each such committee, with an Assistant to the Twelve as a managing director, and others to form an administrative staff, with committee members who will serve as members on each of these committees who may be thought of as field representatives. There probably will be as many as twenty or twenty-five on each committee. (These will be full church service time associates but not required to give full time as do the Assistants

to the Twelve and the other General Authorities, i.e., they are to be released from other church assignments conflicting with this assignment. They will function under the direction of the General Authorities in some respects as do the auxiliary boards in the matter of call and release.) The priesthood welfare committee will have as chairman the Presiding Bishop of the Church, as was announced by President Moyle today, when the general officers of the Church were sustained, with an Assistant to the Twelve as the managing director and others as an administrative staff and committee who will work with him.

As we study the appointments of these brethren, we think that at some stake conferences, in foreign countries, one brother might give attention to both programs by going before and staying a day after the conference. We may find some committee members who can teach one program for the first half of the year and another program for the second half, if his personal affairs permit. This is all being studied by the Twelve to see what can be done to increase efficiency and to keep travel costs to a minimum.

Chart #6. Here now we will show you the introduction of what we are calling the priesthood Home Teaching program. This is a program which we are going to study now in great detail as we come out to your stake conferences, so I shall only speak in headlines here tonight. To you who are listening, at the top of the page we say "Priesthood Correlation." It is a Home Teaching organization chart.

This new program is to be introduced and taught during the last two quarters of 1963 and will be inaugurated in full scale, January 1, 1964. This phase of the work is known as "Home Teaching." This designation was made after prayerful discussion by the Co-ordinating Council and by the First Presidency and the Twelve to emphasize an enlargement of the scope of responsibility previously in what we have called "Ward Teaching." Emphasis on the responsibilities of the entire priesthood to "watch over the Church" as commanded in the early revelations—to be concerned with the

whole family as a group and as individuals.

In each stake there will be set up a Home Teaching committee as you will see at the top of the chart which will consist of the stake presidency, the general secretary for Home Teaching, who will be one of the high councilmen who is also a member of the stake Melchizedek Priesthood committee, and an assistant stake clerk for Home Teaching.

Under the supervision of the stake Home Teaching committee, as the chart shows, in each ward there will be a ward Home Teaching committee, consisting of the ward bishopric, an assistant ward clerk for ward teaching, and a high priest's group leader, the seventy's president or group leader, and the elder's president. Now this will constitute the core of those who now will go out to "watch over the Church." Priesthood group leaders will confer with the bishop, and the bishop will in turn determine who shall be assigned to work with certain families. These Home Teachers will then report back to their priesthood group leader or president, who in turn, will report to the bishop.

Chart #7. This chart will show you the high priests, who as senior companions, so far as is practicable, will work with high priests. They may be in some cases accompanied by an Aaronic Priesthood member, and they will visit the homes of high priests or high priests' widows.

The seventies at the top of the page, or group leaders, will be assigned so far as practicable to work with seventies as senior companions, with possibly a junior companion from the Aaronic Priesthood. They will visit the homes of seventies and their widows, and so with the elders.

Chart #8. Now on the next page you will see the Aaronic Priesthood. The general secretary over 21 will work with the home teachers, advisers to the Aaronic Priesthood over 21 as senior companions, and visit the homes of Aaronic Priesthood over 21 and the unordained.

On the opposite side you will notice in the writing something that is very significant. Auxiliary leaders will assist priesthood leaders in the Home Teach-

ing program as directed by the stake and ward priesthood leadership. This meeting of priesthood and auxiliary leaders will constitute what will be called the Ward Council. You stake presidents have been holding a monthly meeting with this group of ward leaders. This meeting has been known by different names—ward officers meeting, ward faculty meeting, ward correlation meeting, etc.—but will now be known as a *Ward Council* meeting where representatives of all auxiliaries may be invited to meet with priesthood representatives. In cases of special need, this chart explains the bishop will make adjustments in assignments as necessary; for example, there may be women assigned to go with their husbands on occasion or there may be called specialists from priesthood or auxiliary organizations where they are having a particular problem with a boy or girl or a man or woman, as the case might be.

Now with those few charts in mind, if the lights can be put on, let me make just one or two closing comments. In the instruction book, which will be put in the hands of all leaders, President McKay has prepared a foreword in which he has stressed these very things we are talking about. This is what President McKay will say in his foreword: "A Divine Service."

"Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children in all that pertains to life. Through the priesthood quorums, and under the Bishop's direction, Home Teaching takes the message of the gospel, the message of life and salvation and brotherly love, into the home, wherein lies the first and foremost opportunity for teaching in the Church.

"Three things should be kept in mind in thorough preparation for Home Teaching:

"First, a knowledge of those whom you are to teach. As each family is different from another, so each individual in the family differs from others. Methods and messages should vary according to each individual, and according to his problems and needs.

"To perform fully our duty as a Home Teacher we would need to be con-

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tinually aware of the attitudes, the activities and interests, the problems, the employment, the health, the happiness, the plans and purposes, the physical and temporal and spiritual needs and circumstances of everyone—of every child, every youth, and every adult in the homes and families who have been placed in our trust and care as a bearer of the priesthood and as a representative of the bishop.

"Second, is a knowledge of what you are to teach. It is the Home Teacher's duty to teach that Jesus the Christ is the Redcemer of the World, and that Joseph Smith and his successors are prophets of God, and that the gospel has been restored, and that The Church of Jesus Christ of Latter-day Saints is being divinely led and offers happiness eternal life and exaltation for all who are willing to learn and to live its principles. The earnestness of your testimony and the sincerity of your service will help give life and purpose and a desire for full fellowship in the Church to those whom you teach.

"Third, is a knowledge of how we are going to teach. If we may take some language from the Doctrine and Covenants, and apply it to this purpose: The Home Teacher should 'visit the house of each member' and 'teach, expound,' and exhort them to pray vocally and in secret and attend to all family duties and 'watch over the Church always, and be with and strengthen them'—and this means always—however and whenever and with whatever may be necessary.

"Home Teaching is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart. To love the work and do our best will bring the unbounded peace and joy and satisfaction of a noble, dedicated Teacher of God's children."

Here, then, you will see a home-centered, priesthood-centered responsibility in which every member of the priesthood is expected to function.

No one holding the priesthood is to be exempt from a bishop's assignment to work in this program.

President Joseph F. Smith must have been of the same opinion because he said: "Brother Charles W. Penrose is

eighty-two years of age. I am going on seventy-six . . . and I want to tell . . . you that we are not too old to act as teachers, if you will call on us to do it, not one of us. . . . So long as life lasts, and so long as we possess ability to do good, to labor in the upbuilding of Zion for the benefit of the human family, we ought, with willingness, with alacrity to yield to the requirements made of us to do our duty. . . ."

Just one final thought. When this correlation plan, thus far developed, was finally presented, President McKay made this statement. "This is not only a wonderful step forward but a bound forward. My soul rejoices! I think the whole thing is glorious! We can all see opportunities for the priesthood to become active and as quorums also: I think this is growth. It warms my soul!"

And all of us who have been privileged to work in the correlation studies feel as the President has expressed himself. Each step forward, however, opens up a new vista of new responsibility, so that we feel something like the great empire builder, Sir Cecil John Rhodes, who said in his last and dying words, after a lifetime of great accomplishments, "So little done, so much to do."

That is the way we feel about it. "So little done, and so much that lies yet ahead." We must expect opposition, and sometimes that opposition may come from inside, but remember what the Prophet Joseph Smith our early leader said: "The nearer a person approaches the Lord, the greater the power will be manifested by the Adversary to prevent the accomplishment of his purposes." One of the brethren, President John Taylor, said he heard the Prophet say, "You have all kinds of trials to pass through, and it is quite as necessary for you to be tried even as Abraham, and other men of God," and said he, "God will feel after you, he will take hold of you and wrench your very heartstrings, and if you cannot stand it you will not be fit for an inheritance in the Kingdom of God."

Well, now may I close with a statement, paraphrasing what the Lord said through the Prophet Joseph Smith to his associates in the priesthood of the

Church: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren, and on, on to victory," for which I pray humbly and fervently we may do, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Brother Winston Hansen will now

lead us, the congregation and chorus, in singing "Do What Is Right."

Singing by the Chorus and congregation, "Do What Is Right."

President David O. McKay:

President Hugh B. Brown will be our next speaker.

PRESIDENT HUGH B. BROWN

Second Counselor in the First Presidency

Brethren and fellow workers:

Of the many groups we are asked to address from time to time, there is none more inspiring, but more humbling, than this body of priesthood, thousands of whom we can see and probably tens of thousands whom we cannot see. One approaches the responsibility of a few moments talk with deep humility and a prayer for divine guidance. I shall speak for a few minutes only, as we are all anxious to hear from President McKay.

I certainly congratulate Brother Lee on his excellent presentation of a difficult program, which has taken the committee several years to work out. He has been trying to get us to see it in just a few minutes and has done a very good job of compressing into those few minutes what could well occupy several hours.

Among other things I have been impressed by the fact that it is not easy to be a Latter-day Saint. I notice these charts call for work, work, work on the part of all concerned. In some churches, one man, as has already been indicated, does most of the work. In this Church all of us are expected to participate.

Another thing that impressed me as I listened to Brother Lee's explanation of this program that will be carried forward under the direction of the President of the Church is that it provides opportunity for everyone who is willing to make some contribution to the cause. We recognize in the Church a cause which is greater and more important than we are as individuals, and in it we enjoy the fellowship of our brethren

who hold the priesthood. Unless we with them can co-operate in advancing that cause, we shall not make a success of this program. We should all give to this committee not only a vote of thanks by expressing it in words but a vote of appreciation by putting into operation the work as here outlined and as it will be more fully explained as we go forward. Let no one of us feel or say or think that the brethren are just trying to find something more for us to do—don't think that because they are—they are trying to find something for us to do because they know there is only one way to salvation, that is by active participation.

In all teaching—and one of the functions of the priesthood is teaching—what the teacher is counts for more than what he says. What we are as members of the priesthood and as missionaries in the field, at home or abroad, means more to those to whom we go than what we teach. So my first thought is, let us be what we teach. The teacher and the truth taught should be of the same pattern. Let each one be an example to all whose lives we touch; let us recognize in all of our fellow workers some value, some worth, and never forget that each one of them has a heart, has feelings, has ambition, has a certain amount of pride; therefore, let us never by virtue of the priesthood or the positions we hold trample on the rights or the feelings of our fellow men; let us never be sharp in what we say to them by way of criticism, but let us be kindly, considerate,

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and have in our hearts a love for our fellow men, for in each one of them there is value.

I read something this morning I'd like to leave with you. Every human life has in it more or less gold which is usually not readily apparent to the casual observer. Kindness is a part of that gold, the gold of the spirit, that part which is known to others because it has lessened their burdens and made their pathways lovelier. The man who has gold in his life has something that is bigger than anything that can happen to him. He doesn't worry about defeats or obstacles or sorrows, for he knows these are but froth on the river of life to last but a brief time and then be blown away. What matters is not the froth, but the strong, pulsating, on-going current in the river, which is never disturbed by the leaves floating up at the quiet eddies of the surface. One day you may find that your house of life has collapsed, but in the wreckage you may find the gold which cannot be destroyed, not by the worst disaster, for the gold of life is imperishable and immortal. Search for it in the wreckage, for out of it you can mint new coins. Out of defeat arises the gold of life.

Priesthood involves presidency, authority, and power; it involves the right and duty under certain circumstances to reprove others. You remember what the Prophet said, "Reproving betimes with sharpness, . . . and then showing forth . . . increase of love. . ." (D&C 121:43.) Let us be very careful about this matter of reproving, and yet part of our duty is to see that there is no iniquity in the Church. Again I say, let us be careful how we trample on the feelings of our brothers and sisters. Let us lift them and bless them and benefit them as we go forward and never be guilty of humiliating them or causing them to think that we do not appreciate their work.

The next thought I'd like to leave with you is that we must not be deceived by the boom in numbers and dollars and buildings going on in the Church. We thank the Lord for them, but they are not the main part of our work. All we need to say on that is

that the body without the spirit is dead.

As we go forward in the special work of the priesthood, which is missionary work both for the living and the dead, and as we carry the gospel to our friends who are not members of the Church, let us try to keep things in proper balance. The revealed order is faith and then repentance and then baptism. A Baptist minister was heard to say about some of his own people recently that the church had recruited some people who had been starched and ironed before they were washed. I think we might take a lesson from that thought and convert the people before we baptize them.

Let us read from the Doctrine and Covenants with respect to priesthood. This is a section with which you are more or less familiar, but I never hesitate to refer again to that which has been referred to so often any more than I would hesitate to invite a friend to come to my table when I had only the things that we usually serve at the table. We do not complain much because we do not have something different at every meal. We enjoy that which is set before us if we have an appetite for it. The Lord said:

" . . . whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (*Ibid.*, 84:33.)

Brethren, I bear testimony to the fact that that promise has been realized in the lives of many of us. I know that it has been realized in the life of President David O. McKay, that he has been sanctified by the Spirit unto the renewing of his body, and some of the rest of us are better off today than we were many years ago so far as physical health is concerned—and we attribute that fact to his blessing.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

" . . . also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved." (*Ibid.*, 84:34-40.)

It is important that we consider occasionally the oath and the covenant which each of us has taken. All who have been baptized and all who hold the priesthood are under covenant to do and refrain from doing certain things. We must remember and keep our covenants, one of which is that we be willing to give of ourselves, our means, and all that we have to the upbuilding of the Church and kingdom of God.

Young fellow workers, deacons and teachers and priests, we who are growing older have great confidence in you, based upon what we believe to be a fact, that you would not now be holding the priesthood unless God had thought you worthy of it and unless he had something for you to do. Each one of you young men who is listening tonight has a future. What that future is to be will depend upon your attitude toward your calling, your faith in yourselves, your belief that there is some gold in you. It is important that you young men and all of us try to refine that gold by active participation and not wait until the house is burned down, and we have passed through the fire. It is very important that every young man make up his mind that he is going to respond to the voice of conscience, that he is going to be true to himself and not yield to the down-drag of any environment in which he may find himself.

May I tell a story to illustrate the point that a man must respond to his better self if he is going to be a worthy holder of the priesthood. The story is told that the Arabians, when they are

training their horses, put them to a final test of character and stamina. It is said that the finest of the Arabian horses which are kept for breeding stock are trained from the time they are colts to respond to a bell which rings intermittently at the tent of the master. Wherever they are and whatever they are doing, they must run to the tent of the master when the bell rings. Their mothers were taught it before them, and they respond, and the colt, running beside the mother, habitually as time goes on responds to the bell and knows that it is the call of duty. When the colts are three years old, they are placed in a corral, a pole corral that they can see through. They are left there three days and nights without food or water. At the end of the third day hay and grain and water are placed just outside the corral. You can imagine the eagerness of the young colts as they look through the bars at the food and water. When the gate is opened the young colts rush out, and just as they are about to reach the food and water, the bell rings. Only those of them that have stamina enough to respond to the bell and resist the urge of appetite are kept for the breeding stock of the future.

Brethren, as we go forward, we become increasingly aware of the fact that there is a bell which rings very frequently throughout life. Sometimes men become unresponsive or hard of hearing and disregard the bell to their own sorrow. You young men are going to hear it many times between now and the time you are our age. We plead with you to resist the call of appetite and passion and hearken to the bell which is your conscience. If you are tempted to do wrong, there will always be something within you saying, "Don't do it." Hearken and respond to that bell, and you will be worthy of the confidence that the President of the Church has in you, worthy to take over the responsibilities now held by your fathers, your brothers, your leaders.

God bless you and all of us that we may co-operate with the General Authorities, with the stake and ward and

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mission authorities, and be responsive to their admonitions. The Church—your Church and my Church is growing in numbers and influence with an accelerating speed beyond anything that we who are older could have imagined in our youth. I am grateful for and testify

to the truth of the restored gospel in the name of Jesus Christ. Amen.

President David O. McKay:

President Henry D. Moyle of the First Presidency will now speak to us.

PRESIDENT HENRY D. MOYLE

First Counselor in the First Presidency

President McKay visited Laie in Hawaii in 1921 with President Hugh J. Cannon [of Liberty Stake.] This was part of their world tour. It was the flag-raising ceremony at the little school in Laie that inspired President McKay to improve the educational facilities of the Islands. He saw Hawaiian, Chinese, Japanese, Korean, and Caucasian children and mixed racial strains. They all with fervor saluted our flag without a trace of racial disparity.

A little Japanese boy, it is reported, stepped into the center of the circle and with his hand over his heart pledged his allegiance to the flag of the United States. It was at that moment that President McKay was inspired ultimately to see to it that a college would be built at Laie. This spot had already been dedicated as a spiritual center, and President McKay was inspired with the desire to dedicate it as an educational center also, and since 1951 the following schools have been built in the Polynesian area:

The Church College of Hawaii; The Church College of New Zealand; Liahona College, Tonga; Church College of Western Samoa; Mapasaga High School, American Samoa; five primary schools in these areas; and one primary school is now being built in Tahiti.

It was the building of some of these smaller schools in the Pacific from which the Church building program developed. The missionary building program found its origin in a spiritual impression, a revelation, if you please, to a future President of the Church. It is still the desire of President McKay to bring the full church program to all members of the Church everywhere. He emphasizes two things: the need of the Holy Ghost, and the need of the full

church program to assist us, the members of the Church, to do our full church duty. And I am sure that it is going to take both dedication and devotion on the part of all of us to carry out the great church program.

I want to say that President McKay, who was sustained as our leader twelve years ago, has done as much as any mortal man could do, in laboring for the individual interest of every member of the Church.

The accomplishments are phenomenal. It was during a meeting of the expenditures committee on April 17, 1962 that a report of the vast building program of the Church projected for the future, tremendous in its scope, was given, and the anticipated growth of the church membership was estimated, that the question was asked: "How in the world can we continue to finance this kind of building program, even as it is needed to house the membership and to cope with the growth?"

President McKay thought a moment, not unlike the thinking of President Snow in St. George, depicted by the beautiful picture shown us last evening at the bishops' meeting, *The Windows of Heaven*, for he received light and understanding from heaven and prophetically uttered: "We have been waiting for this day in the Church for a hundred years, this tremendous development in our membership. Now that day has come, we must be prepared to take care of the membership of the Church; if we are faithful and obedient to the commandments of the Lord, 'God will provide.'"

I had occasion last night to talk to the bishops, for which I was grateful, upon the subject of tithing. It is my

humble testimony to you that the Lord has set the pace, and we cannot look back. Christ said, ". . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:62.)

Whatever wealth we have individually, or as a Church, should be fully dedicated to the advancement of the work of the Lord. As holders of the priesthood we know the Lord has said, "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33.) But that is not accomplished by those who do not pay their tithes.

Just remember that, and we do not become the sons of Moses and Aaron and of the seed of Abraham and of the Church and kingdom, and the elect of God when we do not obey his commandments; and when through any reasons that we may have of our own we seek to withhold that sacred tenth of our increase which belongs to the Lord, we exclude ourselves from the class spoken of in the eighty-fourth section of the Doctrine and Covenants, and that is likewise true of the other passage that I wanted to read about, "And also all they who receive this priesthood receive me, saith the Lord;" (*Ibid.*, 84:35.)

But I say unto you tonight, my brethren, in all seriousness that whosoever magnifies these two priesthoods gives to the Lord a full accounting for his tenth and does it willingly. They do it because they love to serve the Lord and keep his commandments. We are not seeking to receive tithes from anyone unless they are paid as the offerings of Abel were made originally to the Lord, and then all of these promises are ours. We should always remember our obligation to give to the Lord the tenth which is his.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:10.)

Therefore, I feel confident saying that these blessings which are predicated upon our holding these two great priesthoods of God can be enjoyed by us when we account to our bishops for our tithes and offerings. There must

always be in the Lord's storehouse sufficient funds for the President of the Church to carry out every inspiration received from God, and it all takes funds.

How grateful I am that we have President McKay living so close to God that he knows where these funds should be placed and what we should accomplish with them. How grateful I am not only for the building program but also for these great spiritual men whose work in the building of our chapels is just as spiritual as it is temporal. I am grateful for the short wave radio. I am grateful for everything that the President has initiated because I know he is a prophet of God, and he is inspired and acts in accordance with the mind and will of our Heavenly Father.

How simple it is for you and me as members of the priesthood to see that the funds are accumulated, by which the storehouse of the Lord will always be filled. It was Alma of old who said, "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." (Alma 34:32.)

I know with all my heart and soul that President McKay's stewardship of the funds of the Church has been in keeping with the will of the Lord, and for the advancement and progress of his work here upon this earth. It will be more pleasing to the Lord when he sees fit to return to this earth to have the greatest number of souls saved than to look at any financial statement of the Church that could possibly exist.

I testify to you that the work now going forward under our beloved prophet is in accordance with the wishes of our Lord and Master, Jesus Christ, and I pray that every one of us who respects these two priesthoods which we hold will uphold and sustain him and find reasons why we should pay a full tithe. As leaders of the Church, as I said last night, we should preach tithing and inspire those whom we preside over in our wards and stakes and branches throughout the world to account to the Lord for that which belongs to him. I pray this humbly in the name of the Lord Jesus Christ. Amen.

GENERAL CONFERENCE

Second Day

PRESIDENT DAVID O. MCKAY

While listening to the profound presentation of the correlation work in this Church, two thoughts came to my mind which I wish to emphasize.

First, I hope you all visioned clearly the quorum work in the Church and its relation to what Brother Lee presented. There are quorums in the Church independent, in a way, so far as spiritual work and service is concerned, of the ecclesiastical organization of the Church, and those quorums supply a spiritual need which the world seeks to obtain in secret societies. I think they make it more effective, however, than we do in the Church.

One day Brother [Hugh J.] Cannon and I were on the vessel leaving the northern part of Africa, and as the vessel pulled out into the ocean, I strolled along the deck. I noticed a stranger coming toward me. I could see by his face that he recognized me and expected me to recognize him. For the life of me I knew I had never seen him before, but he still came forward with that recognition and grasped my hand with a special grip. He immediately dropped my hand, and said: "Excuse me." Then I knew. I was wearing a stick pin, a gift from Sister McKay, upon which was engraved a star and crescent. This man recognized the sign, gave me the grip, but I could not return it.

We do not object to the world's holding those special convenient means of soul intercourse. It is friendly. It is helpful. But we have the same thing in the Church. Every male member in the Church from twelve years up to 112 years, as one man celebrated his birthday yesterday, has a place in the quorum—twelve deacons, twenty-four teachers, forty-eight priests, ninety-six elders; and high priests gathered under the ecclesiastical group in your stake. Where we do not have that number we have groups. In every ward we have deacons, teachers, and priests, and in the stakes, the elders, seventies, and high priests.

Now, each quorum has a duty to perform. The presidencies have a responsibility to sit in council with them and to

teach them their duty—the quorum work. Not the bishop, not the stake presidency—that is the duty of the quorum.

And so I saw, while Elder Lee was presenting this work of teaching correlating work, the duty of the individual members of each quorum.

I was pleased the other day to receive an old minute book. I thank somebody for sending it to me so that I could look through it. This minute book came from Ogden where we used to have our deacons' quorum presidency's meeting, talking there in a neighbor's house, then deciding that it was our duty to chop the wood for the widows of the ward. My point is that the responsibility of the entire Church rests upon the men who are members of these quorums.

I should just like to say a word now to the deacons, the teachers, and the priests who are present tonight. President Brown was right when he said the officers of the Church are expecting you young men to carry on the work that is presented this night. There are two things we should like you to do: each one keep his faith in God, and have moral courage—not just physical courage—moral courage. I know that some of you are just like a man who wrote a letter the other day saying, "I have lost my faith. Can you help me? What is there hereafter? I am afraid there is nothing hereafter. Can you help me?"

Well, I know for what he is yearning. He wants to know for sure that death does not end this life, and that the soul within will live eternally. I shall just say to him, and to you young men, whenever you are doubting the existence of God or your own immortality, remember what the Savior said to those who doubted him: "*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*" (John 7:17; Italics added.)

Now, that is the keynote to every man living. *Do the will of God.* If any man will do his will he shall know for himself. There is an opportunity every

day of our lives to do that will. Each young man has an opportunity some day to do as his Father has asked him to do. The young men here tonight have heard the words of scripture, and you will have opportunities tomorrow to be untrue to yourself or to the instructions given today. God will prompt you what to do. You say, "Well, I do not know yet that he lives." Yes, you do! You cannot prove that he does not; and if you doubt it, believe those men who know, if you have confidence in them.

You are studying in your schools, and you have probably read the words of one of the essays of reputedly the wisest American who ever lived, who said, "Oh, my brothers, God exists! There is a soul at the center of nature . . . so that none of us can wrong the Universe. There is guidance for each of us, and by lowly listening we shall hear the right word."

When that word comes to you—call it conscience, or, if you are in the Church and doing your duty, the whisperings of the Spirit, because you are entitled to be a partaker of it—then be true to that whispering, and some day you will know for yourself that you are in harmony with the universe.

Peter was quite a doubtful man as he grew to manhood before he knew Christ, but long afterwards he was praying and said that we have been made partakers of the divine nature. (See 2 Peter 1:4.) He knew it, and you will know it some day if you will do the will, be true to self.

Now, I said courage is a second need, not physical courage, but moral courage. Let me illustrate: James L. Gordon, the author of *The Young Man and His Problems* tells the story of a young boy who decided to be an apprentice in one of the carpenters' societies. He was a bright young boy in his teens, and the men were very glad to admit him. They said, "Come on, let's drink to the entrance of this young man to our group!" They poured out the beer, handed him the glass.

He said, "No, thank you, I do not drink."

"Well," said a gruff old member, "we're not going to have any teetotalers in our group."

"Well," said the young boy, "you'll have one if you have me."

Another seized him by the collar and said, "Young man, you'll have this beer either inside or outside!"

"Very well, I came here with a clean jacket and a clear conscience. You may soil my jacket if you wish, but you shall not soil my character."

He had been trained—I use that word properly—not only taught, but trained to avoid the use of tobacco and strong drink, intoxicating liquor. That is what I mean by moral courage. The greatest need in the world today is faith in God and courage to do his will.

God help us as young men to prepare ourselves for the responsibilities awaiting us. God help us all to keep our consciences clear, our characters sound, responsive to the whisperings of the Holy Spirit, which is real, if we shall but put our ears and listen to it as the wisest American suggested, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We are grateful to the Men's Chorus for the inspiring music they have rendered this evening. We pray that the Lord's blessings will attend them, and that they will feel fully repaid for the effort they have put forth in hours of practice and in traveling here for this Priesthood Meeting. Thank you, for we appreciate having you.

The Boise Stake Mormonaires will sing "Onward, Ye People." That's appropriate for the message tonight.

Elder Nathan Eldon Tanner of the Council of the Twelve will be the speaker on the Church of the Air Broadcast on CBS Radio Sunday morning from 7:35 to 8:00 o'clock.

As thousands leave this Priesthood Meeting tonight let us keep in mind the admonition that has constantly been given to drive carefully. Let us have courtesy in the city and on the highways. Cautiousness and alertness are necessary if we are to reduce the number of automobile accidents. Please obey traffic rules. Good manners and patience must be shown by drivers.

"Onward, Ye People" now will be sung by the Boise Stake Mormonaires,

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and the benediction of this Priesthood Meeting will be offered by Brother Reed M. Broadbent, President of the Cache Stake.

The Boise Stake "Mormonaires" sang

as a closing number, "Onward, Ye People," following which the closing prayer was offered by President Reed M. Broadbent.

Conference adjourned until 10:00 a.m., Sunday, April 7.

THIRD DAY MORNING MEETING

The Conference reconvened in the Tabernacle Sunday morning, April 7th, at 10 a.m.

(The *Church of the Air* program was presented at 7:35 a.m. with Elder Nathan Eldon Tanner as the speaker. The *Tabernacle Choir and Organ* broadcast was presented in the Tabernacle from 9:35 to 10:00 a.m. See pages 133 to 139 for a full report of these broadcasts.)

The music for this session was furnished by the Tabernacle Choir, Richard P. Condie, Conductor, and Frank W. Asper, Organist.

President David O. McKay, who presided and conducted the services, made the following introductory comments:

President David O. McKay:

To all present this morning in the Tabernacle, Assembly Hall, and the vast television and radio audience we extend a hearty welcome to the sixth session of the 133rd Annual General Conference of The Church of Jesus Christ of Latter-day Saints.

The Tabernacle Choir under the direction of Richard P. Condie, with Frank W. Asper at the organ, will open these services by singing "The Morning Breaks, The Shadows Flee."

Following the singing the invocation will be offered by Elder Casper W. Merrill, formerly President of the West Central States Mission.

The Tabernacle Choir sang the hymn, "The Morning Breaks, The Shadows Flee."

Elder Casper W. Merrill offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder Casper W. Merrill.

The Choir will now sing "Shades Of Eve Are Falling."

Singing by the Choir, "Shades Of Eve Are Falling."

PRESIDENT DAVID O. McKay

"And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, . . . and to be a messenger before my face to prepare the way before me." (D&C 45:9)

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was made. Joseph Smith, to whom the inspiration came, was but twenty-five years of age. It is a marvelous declaration, great in its pretension, comprehensive in its scope—

"Mine everlasting covenant [the gospel] is sent into the world, to be a light unto the world."

On Bedloe Island, at the entrance of New York Harbor, there stands a Statue of Liberty, a light to the nations. What it has meant to thousands and hundreds of thousands of the downtrodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production *The Melting Pot*, from which I quote (David, the immigrant Jew, is speaking):

"When I look at our Statue of Liberty, I just seem to hear the voice of America: 'Come unto me all ye who are weary and heavy-laden, and I will give you rest—rest.'"

What that Statue of Liberty has symbolized to the oppressed and downtrodden of Europe, the gospel of Jesus Christ is to the world.

The restored gospel, the Church, has reared an ensign to the nations, and with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

And what does that ensign offer to the nations?

Forty-three years ago, Elder Stephen L Richards, speaking from this pulpit, answered that question as follows: "There are provided within the Church agencies and facilities which meet every requirement of social life. Our wards, to my thinking, constitute the most advantageous social units that have ever been devised or suggested in the history of society. There are presented within the organizations of the wards opportunities for every person to receive legitimate training in society, proper social intercourse, and the cultivation of all the desirable traits of character that go to make up good men and good women." (Annual Conference, April 6, 1920.)

Sitting in the audience on that occasion was a statesman who had won national and international eminence, not only as a great leader in the political world, but also as a speaker and writer on religious topics. He was William Jennings Bryan, who only a few months before had written an article for a current magazine entitled "In the World, of the World, and for the World," wherein he outlined a number of ways in which he thought the church could make the world a better place in which to live. "My suggestion, therefore," I read from his article, "is that an effort should be made to set up a Christian standard for Christian communities, and to create an environment that will be helpful to the Church and the spiritual things for which the Church stands."

Such an organization is the restored Church of Jesus Christ, functioning effectually, as the Apostle Paul says, "For

the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

I invite you today to have in mind the various organizations of the Church: first, the *priesthood quorums*; second, the *auxiliaries*; third, *educational opportunities*; fourth, *judicial phases of the Church*; and fifth, the *ecclesiastical groups*. To elaborate on each one would occupy more time than I can give, but we can just glimpse it.

Consider the priesthood of the Church. Picture therein the men and boys organized in working sections or groups, from the father ninety years old, down to the boy twelve years of age. In these groups you find exemplified all that human society seeks in social groups and in societies. There is opportunity in these quorum groups for fellowship, brotherhood, and organized service. No man who is worthy of that fellowship can be kept out from it—not one!

Those who are active are working in an organized way for the betterment of one another, for the personal welfare of the membership and for the good of society as a whole. If we considered no further than the quorums, is not that a sublime picture, where men and boys may congregate, associate, affiliate in service for humanity, in which every man considers everyone a brother? In that quorum the doctor sits by the side of a carpenter, each interested in the most ennobling of aspirations—worship of God and helpful service to humanity! There is the essence of priesthood work in the Church; and, in the achievement of the purpose, every act and influence should be performed or wielded only "by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; . . ." The words of the Prophet! (D&C 121:41.)

In addition to quorums, there are Young Men's and Young Women's Mutual Improvement Associations, having charge of the recreation for the young, guiding the leisure hours of the

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youth as emphasized by Mr. William Jennings Bryan—one of the great problems facing civilization today! In these groups you have an organization of young men and young women, directing in music, in art, in debating, in drama, as well as in other uplifting activities of community life.

All quorums and groups are in themselves educational factors. It is surprising how many officers and teachers are engaged in the teaching and directing of youth just in quorums and auxiliary organizations.

Let us take one stake for example: I refer now to notes taken on a visit made in 1950 here in Salt Lake City. Among the groups in the Melchizedek Priesthood of that stake were 804 men serving without one penny of compensation for the betterment of society every week, and some of them every day.

If the high council and members of the bishopries in that stake who are working with young boys between the ages of twelve and twenty-one be included, there were a total of 1,022 men.

The number of officers and teachers in the auxiliaries in the twelve wards of that stake was 1,950, so adding this number to the 1,022, we have a total of 2,972, or approximately 3,000 men and women teachers.

In addition, there were missionaries laboring under the direction of the stake presidency. In this one stake, they had held 2,715 meetings in homes in this city. They had baptized, since the first of the year, 106 converts and ten children who had gone beyond the age of eight years.

The Church progresses only as fast as these groups work in perfect harmony.

In the Doctrine and Covenants, we read: "It is the duty of the [priesthood] to watch over the Church always, to be with and strengthen them." (See *ibid.*, 20:53.) This is a laymen's Church.

And what a message the Church has for this distracted world! "Its appeal," as Kent says of true Christianity, "is universal—to the rich and the poor, the strong and the weak, the learned and the unlearned. It proclaims God to be not only the one Supreme Ruler of the Universe, but the Father of each indi-

vidual, a God of justice, yet a God of love, constantly watching over and guiding even the humblest of His children."

The Church, with its complete organization, offers service and inspiration to all. It is "pre-eminently a social religion." In quorums and auxiliaries it "aims by training the individual conscience and will to establish a closely knit, world-wide fraternity." It is in no sense ascetic. Instead of taking men out of the world, it seeks to develop perfect, Godlike men in the midst of society, and through them to solve the problems of society.

There is not a principle which is taught by the Savior of men but is applicable to the growth, development, and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them wholeheartedly. I like to study them. I like to teach them. It is a joy to try to live them. Every phase of the restored Church is applicable to the welfare of the human family.

Twelve thousand missionaries and more, each paying individually or with the aid of parents his or her own expenses, are declaring to a troubled world that the message heralded at the birth of Jesus, "Peace on earth, good will toward men," (see Luke 2:14) may become a reality by compliance to the principles of the gospel.

As the Savior said to the eleven disciples, and to all whom they appointed, so he says to his authorized servants today: "Go ye therefore and make disciples of all nations, teaching them to observe all things whatsoever I have commanded." (See Matt. 28:19-20.)

Where, however, each missionary of old could speak only to one person, the representatives of Christ today can speak to millions. A sentence uttered in an ordinary tone of voice can encircle the globe in less than a minute. Daily, nations are becoming more closely united. The interest and destiny of each one becomes more closely the interest and destiny of all.

In the ecclesiastical groupings, there is opportunity for social welfare such as cannot be found in any other organization in the world. Thus does the Savior

and his Church become my inspiration, my ideal in life. I think it is the one great thing for which man should strive. It presents the most efficient methods for human service, social uplift, and progressive steps toward universal peace and brotherhood; and in its idea of salvation it comprehends the whole of the human family.

May he bless the priesthood throughout the Church, the auxiliary associations, and all men and women who seek to instil into the hearts of men the redemptive power of Jesus Christ, the Son of the Living God. May all utilizing the organization of the Church continue more zealously "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, [even] unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:12-13.)

God bless and prosper the Church as it bears witness to the reality of the personality of Deity and to the fact that God has again revealed himself to man and established a means whereby

spirituality, brotherhood, and universal peace may be fostered among the children of men.

The Lord help us to be able to prove to the world that the restored gospel is just what the world today is longing for; and when they see it, may they know, as you know and as I know, that the everlasting gospel is a light to the world. May it ever be a light to the nations, a guiding solution of all the world problems, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

The Tabernacle Choir will now favor us with "Listen To The Lambs."

Following the singing Elder Nathan Eldon Tanner of the Council of the Twelve will speak to us.

The Choir sang the anthem, "Listen To The Lambs."

President David O. McKay:

We shall now hear Elder Nathan Eldon Tanner of the Council of the Twelve.

ELDER NATHAN ELDON TANNER

Of the Council of the Twelve Apostles

We have just listened to a Prophet of God.

As I stand before this great tabernacle assembly and the vast radio and television audience listening in, I humbly pray that the spirit and blessings of the Lord will attend us as we reason together.

It is my hope that I might answer one or two questions which people in the world are asking about our beliefs and teachings, such as:

Are you Christians or do you believe in Christ?

Do you believe and accept the Bible to be the word of God?

How do the teachings of your church differ from ours?

I shall endeavor to answer these questions briefly by quoting from and dealing with some of our Articles of Faith:

First, "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." "We believe that through the Atonement of Christ, all mankind may be saved, (and that they may gain eternal life or exaltation) by obedience to the laws and ordinances of the Gospel." "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost." Also, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Though we are commonly called Mormons, I should like to emphasize that

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this is The Church of Jesus Christ of Latter-day Saints, of which Christ is the chief cornerstone.

Referring to our belief in the King James translation of the Bible, we believe that the Gospels of the New Testament contain the life history of Jesus the Christ who had a real personality—a man—part mortal, part divine—who was born as ordinary mortals are born and moved about on the earth as mortal man moves, but who had certain supermortal experiences, who mingled with his fellow mortals, and who lived and died as they did. These Gospels of the Bible contain the record of that man who is literally the Son of God.

Some cannot accept Jesus as this kind of person, but contend that—"he is a half mythical person who may have had an actual existence with some life experiences, but not those recorded in the Gospels and who claim that these experiences are myths in their miraculous elements, and that around these myths is a number of ethical principles, but not necessarily taught by him, but partly so, perhaps with spurious additions made by his followers in the earlier decades following his death." (J. Reuben Clark, Jr.)

We believe that Jesus was a real person and that those who appraise him as being half mythical and refuse to accept him literally as the Son of God or who portray Christ as a great philosopher, as the founder of a profound code of ethics, but deny him the divine parentage and sonship of God, drag Christianity down to the level of paganism and completely wipe out the true God and his plan of redemption for his children. They are actually trying to destroy him as Jesus the Christ and, therefore, are guilty of his re-crucifixion. We believe that he actually did the work and taught the doctrines that are recorded in the Gospels; that he was, in fact, Christ the Son of God the Eternal Father and that the account of his conception, birth, life, death, and resurrection are all as factual as any in all history.

We believe as recorded in Matthew that "... Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom,

and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.)

We believe with John that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) And, as he himself said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (*Ibid.*, 14:6.) And again through his Prophet, "... verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me." (D&C 39:5.) We believe as Paul said, "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"; (Rom. 1:16.)

The power of God unto salvation is not just a moral code of living based on attributes of the Savior, but it is the means essential to salvation. We believe that though Christ was so brutally crucified, he willingly gave his life for you and me that we might be raised from the dead and go back into the presence of our Father in heaven and be judged according to our deeds; that he was literally resurrected; that his body and spirit were reunited. This is established by the testimony of those who actually saw him and talked to him, not by one or two, but by many. As Mary Magdalene stood weeping at the tomb he comforted her; and as the ten apostles stood discussing the fact that the Resurrected Christ had appeared to some of them, "... Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are you troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:36-39.)

Thomas, who was not present at this time, refused to believe that Christ had been resurrected and had appeared to the ten. He said, "... Except I shall see in his hands the print of the nails, . . .

and thrust my hand into his side, I will not believe." One week later, however, Jesus appeared to the apostles when Thomas was present and said, ". . . Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thomas answered and said unto him, "My Lord and my God." (John 20:25-28.)

Also, it is recorded in the Book of Mormon, which we believe to be the word of God, that after his resurrection he appeared to the people on the American continent. When he appeared to these people, they heard a voice which said unto them, "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

". . . and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:7-10.) He taught the people, took little children on his knees, and blessed them and rejoiced and wept with them. This is the Christ in whom we believe.

We have another beautiful testimony which has been referred to several times during this conference of the reality of God, the Father, and his Son Jesus Christ as told by a young boy, Joseph Smith, not yet fifteen years of age who lived on the American continent just a little over a hundred years ago and later became God's prophet here in this last dispensation. There was a great religious revival going on where he lived, with each church vigorously proselyting for members. I shall give you his testimony in his own words by quoting therefrom:

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally,*

and upbraideth not; and it shall be given him.

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. . . .

"At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. . . .

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . .

"I kneeled down and began to offer up the desire of my heart to God. . . . Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

". . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

". . . No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

"I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said . . . 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof.' (Joseph Smith 2:11-19.)

Though this young boy had gone into the grove to ask God which church he should join, he came away with a definite knowledge and testimony that God and Jesus Christ are in reality Living Beings who had heard his prayers and appeared to and instructed him. As he told his experience to the people in the community, it seemed that though he was but an obscure boy

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with no standing in the community, the people and men of high standing took notice of him and excited the public mind against him until all sects united to persecute him. However, he maintained throughout his life, to his dying day, that he had seen a vision and that he could not deny it because by so doing he would offend God and come under condemnation.

Two or three years ago while traveling with Lord Rowallen, Chief Scout of the British Commonwealth, I was thrilled with his comment as he led a group of scouts in the Scout Promise. As he repeated "On my honor I promise to do my duty to God" he paused and said, "As I make this promise I think of a God who can and does hear and answer prayers, who is interested in what we are doing and who will guide us and bless us according to our needs and our faith." And then he made this significant statement, "If any of you cannot believe in such a God, you can serve better some place else."

What a glorious feeling of satisfaction and security it is to know that God and Jesus Christ actually live, that Christ is the real genuine person portrayed in the Bible and in modern scripture, who lived among and taught the people and blessed the children and the sick, before and after his crucifixion and resurrection, and that he was interested in their welfare as he traveled from place to place! Also, what a great strength it is to our children to know that we know that he lives, and to know that God will give liberally to each and all who properly come to him. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) His great commitment to us is "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Why would anyone prefer to think of him as a mythical being or as a great philosopher, but deny that he is literally the Son of God?

Having faith in Christ is essential to our salvation, and it is our responsibility and privilege to repent of our sins and follow him. Peter, on the day of

Pentecost when he was asked, "... Men and brethren, what shall we do?" answered, "... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37-38.) The Savior himself said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Christ himself was baptized of John saying, "... Suffer it to be so now: for thus it becometh us to fulfil all righteousness. ..." (Matt. 3:15.) If there should be any uncertainty in the minds of any who profess to be Christians as to the importance of the gospel and its ordinances, they should be able to get a clear, definite answer from the final charge which Jesus gave to his disciples in his last words of admonition to them, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. ..." (*Ibid.*, 28:18-20.) The Savior also said, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.)

In order to make effective these ordinances which are so essential according to the words of the Savior himself, it logically follows that they must be administered by those having authority to administer the ordinances. We maintain that that authority is on the earth today as predicted by Daniel wherein he said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44.) Again, after the Savior had been on the earth and completed his work here, John the Revelator made this significant statement, "And I saw

another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

I wish to bear my testimony to all those who are within the sound of my voice this day that that angel has flown and that the everlasting gospel has been restored and that his Church has been re-established upon the earth and that the power to administer these ordinances has been restored in these the latter days and that the prophecy made by Daniel is being realized and the one by John has been fulfilled. The power of the priesthood, which is the power of God delegated to man to act in his name and officiate in the ordinances of the gospel, was conferred upon two young men, Joseph Smith and Oliver Cowdery, by those ancient apostles Peter, James, and John. The heavens are as open today as they were in the days of Peter and James and John and Paul and all the rest of the old apostles. God still answers the prayers of the righteous, still reveals his will through a prophet to the established Church of Jesus Christ. Yes, as Adam and Noah and Abraham and Moses had been chosen by God in the grand council in heaven as his prophets in the respective dispensations in which they lived, so was Joseph Smith chosen in these the latter days and called of God as his prophet, seer, and revelator. Instructions and authority to organize The Church of Jesus Christ of Latter-day Saints was given to him by Jesus Christ, and through him the gospel in its fullness was restored. This gospel is being preached throughout the world by missionaries and members of the Church who wish to share with the people throughout the world this glad message of the restored gospel. The Church of Jesus Christ of Latter-day Saints believes in and has the same organization that existed in the primitive Church as is recorded, "And he gave some, apostles;

and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; (Eph. 4:11-14.)

These missionaries are preaching the same simple truths that were taught by Christ while he was on the earth, the first and great commandment being "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.) These missionaries and the members of the Church are prepared through prayer and by the power of the Holy Ghost to bear testimony that they know that God lives, that Jesus is the Christ, and that his Church is headed by a prophet.

Also, that the essential "... principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; and fourth, Laying on of hands for the gift of the Holy Ghost."

We believe that God still speaks to his people on the earth today and that the Church is being led by a prophet of God through whom the Lord speaks.

I would exhort you, as did Moroni in the days of old, when he said: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5.)

The gospel message is sweet; it is a message of peace and goodwill; it is the

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one and only thing that will bring peace to the world; it offers a plan of life and salvation to all who will accept it. May the Lord cause that every soul seeking the truth shall come to the testimony that God lives, that Jesus is the Christ, and the gospel has been restored in its fulness, and that Christ's Church is here upon the earth today with a prophet at its head is my prayer in the name of Jesus Christ. Amen.

President David O. McKay:

He who has just addressed us is Elder

Nathan Eldon Tanner of the Council of the Twelve.

Following a brief organ interlude, the Tabernacle Choir and Congregation, with Richard P. Condie conducting, will sing "Now Let Us Rejoice."

Singing by the Choir and congregation, "Now Let Us Rejoice."

President David O. McKay:

We shall now hear from Elder Howard W. Hunter of the Council of the Twelve.

ELDER HOWARD W. HUNTER

Of the Council of the Twelve Apostles

We approach the season of the year which marks the anniversary of one of the most significant events of all time. It was one of the many events of nearly two thousand years ago which divides history into two segments—that which took place before the death and resurrection of the Savior and the happenings of the two millenniums since that time.

Throughout Christendom this coming week, thoughts will turn to the little walled city on a hill in what was once Palestine. Jerusalem has been known as the "City of Peace," yet scarcely a decade in its history has gone by without wars or bloodshed. Its history is one of conquest and change—the Babylonians, the Jews, Greeks, Romans, Arabs, the Crusaders, the Turks. John the Baptist walked its streets; great kings and rulers of Bible fame lived in this ancient city.

To Christians everywhere, as spring comes again, there is the reminder of the one who came to earth with the message of peace, yet was condemned in Jerusalem for his teachings, convicted and sentenced to die by crucifixion, what Cicero called "the most cruel and hideous of tortures." After execution of judgment and death on the cross, the body was placed in a tomb prepared for the dead.

Those who knew him best did not fully realize his purpose for being with

them, nor did they understand the testimony of the ancient prophets that the Master would give his life and be resurrected, that all men should overcome death and the grave and live again.

Repeatedly Jesus had made mention of his impending death and resurrection and on one occasion said:

"Therefore doth my Father love me, because I lay down my life, that I may take it again."

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18.)

In spite of his teachings there was lack of understanding, and despair fell upon the little group of his followers. Some who had been the most devoted had forsaken him and fled. The sun rose and set on Saturday, the Jewish sabbath, and in the early hours before the dawn on that first Easter Sunday, while the Roman guard was keeping watch, a marvelous event took place.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." (Matt. 28:2)

In the darkness of the early morning Mary Magdalene and the other devoted women, the last to leave the cross, were the first to reach the sepulchre, bringing

spices and ointment for the body of the Master. Here they saw the angel and were afraid, but he said to them:

"... Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead; . . ." (*Ibid.*, 28:5-7.)

Many questions come to men as they travel through this mortal realm, but the one of greatest concern to many is this: Is it true we will be resurrected and live in a future life? Man in his scientific quest can only trace life to the moment of death, beyond this his research produces no tangible evidence. Socrates, who lived before the time of Christ, argued that the soul of man is immortal, yet, when sentenced to death, his statement was this:

"The hour of departure has arrived, and we go our ways, I to die, and you to live. Which is better God only knows."

Those who have a steadfast faith in a Personal God, who have a yearning to keep his commandments and a hope for a future life, will carefully and meticulously examine the evidence for the resurrection of Jesus Christ. Those, on the other hand, who lack this faith and see only the mechanical laws which are the subject of experimentation and proof will either reject the evidence on the grounds that it lacks positive proof or will say it is insufficient. For a few moments let us consider the claims of those who have attempted to refute the evidence of the resurrection of Christ.

As soon as the guardsmen at the tomb had recovered from their fright, they reported the happenings to the chief priests who were Sadducees, a sect which had discredited and firmly denied the possibility of resurrection. The chief priests paid the guards a large sum of money to say: ". . . His disciples came by night, and stole him away while we slept." (*Ibid.*, 28:13.)

It would seem incredible to believe that all of the soldiers were sleeping, knowing they could be put to death for sleeping at their post, but if they had been sleeping how would they have

known it was the disciples who had stolen him away? The facts indicate the hoax was not on the part of the disciples of Christ as claimed, but on the part of those who had openly denied, prior to this time, the possibility of resurrection from the dead.

There are some who claim the body might have been stolen by the gardener, the Sanhedrin, Mary Magdalene, Pilate, the Sadducees, or any number of other persons. Wouldn't it seem reasonable to assume that as soon as the apostles began to proclaim that Christ had arisen from the tomb, or when those who saw him after the resurrection declared this fact, that the persons who had taken the body would come forward quickly to deny the resurrection by producing the body or explaining why it was taken? No such denial or explanation was ever made.

Another theory which has been advanced and perhaps the weakest of all is that Jesus did not die on the cross but fainted or lapsed into unconsciousness. It seems absurd to think that a living person would be buried. The very day of the resurrection he walked on the road to Emmaus. Does it seem reasonable that one with pierced feet and the wound of the spear in his side would be making such a journey? The facts themselves refute such a theory.

It is important to know the belief of the first Christians on the subject of the resurrection of Christ, particularly those living at the time of his death. If we turn to the writings of Paul as documentary evidence, we will find the answer. Nearly all critical scholars admit the genuineness of the principle epistles of Paul. He said to the Saints at Corinth: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures": (1 Cor. 15:3-4.)

Then speaking of the other apostles he said: "Therefore whether it were I or they, so we preach, and so ye believed." (*Ibid.*, 15:11.)

Paul's teachings are identical with the teachings of the other apostles. We are assured, therefore, that the resurrection

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of Jesus Christ was regarded as one of the foundation doctrines of the early church and was taught to all converts "first of all."

One of the best authenticated writings in the New Testament is the First General Epistle of Peter in which he confirms the statements of Paul. We can add the testimony of two other apostles, Matthew and John, and in a lesser degree, Luke and Mark gave accumulative evidence.

Some critics point out what appears to be discrepancies in the testimony of some of these witnesses. Luke and John relate the presence of two angels at the tomb while Matthew and Mark mention only one. The first three gospels indicate the angels were seen by the women, but according to John, by Mary Magdalene alone. Luke and Matthew state the women brought the news that the tomb was empty, while Mark states "they said nothing to anyone for they were afraid." One of the fundamental rules of evidence is that the disagreement of the witnesses in matters of detail does not invalidate their testimony as to the principal facts to which they agree. The question then to be resolved is whether or not the testimony contains such variance in the material facts as to discredit the main issue.

It would make no difference if there was one angel or two angels at the tomb. The fact that he was arisen would not be changed by whether the women did or didn't bring the news concerning the resurrection itself.

The testimony of those who saw him as a living person after his death has never been contradicted. He appeared at least ten or eleven times: to Mary Magdalene and the other women in the garden, to the two disciples on the road to Emmaus, to Peter at Jerusalem, to the apostles when Thomas was absent and again when he was present, to the apostles at the Sea of Galilee, and on a mountain to over 500 brethren at once, to James the brother of the Lord, and to the apostles at the time of the ascension.

We can come to only one conclusion, the resurrection is a historical fact amply proved by authenticated documentary evidence and the testimony of competent witnesses. The man-made theories devised to discredit are without substantiation, and any discrepancies in the narrative are too slight to be given weight.

The walled city still stands on the hill, silently reminding the Christian world of the reality of the resurrection. I bear witness that Jesus is the Christ, the resurrection and the life, and he that believeth in him, though he were dead, shall live, in the name of Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Howard W. Hunter of the Council of the Twelve.

We shall now hear from Elder Boyd K. Packer, Assistant to the Twelve.

ELDER BOYD K. PACKER

Assistant to the Council of the Twelve Apostles

In 1833 a revelation was given by the Lord to the Prophet Joseph Smith known as the Word of Wisdom, given as a principle with a promise. This principle has not been neglected by the leaders of the Church nor abandoned by them. It has been reaffirmed vigorously as one theme of this conference, for we have learned that however much a generation of people learn a truth, it must be rediscovered by each succeeding generation.

It is to the young people of our generation that I speak. Some may regard as trivial the assignment to speak to young people. I consider it otherwise and sense the meaning of an appeal made by the late President J. Reuben Clark, Jr., in speaking to the teachers of the Church. "May he," President Clark said, "give you entrance to the hearts of those you teach and then make you know that as you enter there you stand in holy places."

Some young people, not members of the Church, may not be acquainted with the revelation known as the Word of Wisdom. It is simply this, a law of temperance. In it we are counseled by the Lord to refrain from: the use of alcoholic beverages—any of them, tobacco in any form, and from hot drinks—understood by the Church to mean those with habit-forming potential, specifically coffee and tea.

Members of The Church of Jesus Christ of Latter-day Saints are expected to live this principle.

The Lord has directed that observance of this principle is a condition of membership for one seeking baptism into his Church. For the member of the Church, compliance with this law is a prerequisite for the bestowal of the priesthood, for a call to missionary service, for temple endowments or temple marriage.

You who are young members of the Church full well know that preliminary to such a call you will be interviewed, and the question will be put to you directly, "Do you keep the Word of Wisdom?" If you must confess that you do not, and if there is reasonable doubt that you can honor a commitment to live the principle, your opportunity may be withheld from you.

You may have difficulty, my young friends, understanding why the Lord should require his servants to hold so steadfastly to this rule, particularly when the use of alcohol, tobacco, and hot drinks is practised so commonly in the world, and when we seem to run the risk of driving many fine young people from activity in the Church. Some say we are too persistent in stressing this principle—that indeed it has been overstressed.

A principle with a promise such as this could hardly be overstressed. It may well have been stressed in a negative way, emphasizing only the "Don't."

A father, censuring his little son for some mischief, demanded an explanation from the boy. "Why," he said with exasperation, "did you do such a thing?" The little lad was thoughtful

for a moment, then, "If I'd had a 'why,' Daddy, I wouldn't have done it."

It isn't always easy to give you a "why" for everything. But we owe it to you of the coming generation to do more than just say, "Don't!" There are several "whys" for the Word of Wisdom.

The first "why" concerns the effect upon your body. The case against tobacco as the killer in lung cancer, and the indictment for accident, death, and moral mischief returned against alcohol are so well substantiated that hardly anyone would wish to act as attorney for the defense when these two malefactors are brought to trial.

The Word of Wisdom offers protection to your body. Part of the promise reads: "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall run and not be weary, and shall walk and not faint." (D&C 89:18, 20.)

But the greatest loss in failing to observe the Word of Wisdom is not what may happen to your lungs or to your brain or to your co-ordination. There is another "why" much more important even than this.

No doubt you have noticed that some, who have achieved so-called success, have not kept the Word of Wisdom; for instance, you may know a businessman who provides generously for his family, and you know that he does not. Or you may know of a political figure who seems to command the vote of the people in spite of known intemperance. You could hardly escape the example of the movie queen—fair in face and figure—who makes no effort to hide her dissipation. Or the athlete who has run up impressive records, yet openly endorses one brand or another of these injurious agents.

He seems to run without fainting, you reason, and bewildered you may wonder "Why?" How can this principle be so intensely important when so many people—some of them who have been taught otherwise—abuse the principle and yet seem immune from any penalties? You, my young friends,

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have a greater calling than that in the business world, or as a political figure, or as an athlete. Your opportunity is not so much in what you will contribute materially but in the influence that you may have spiritually.

To those who keep the Word of Wisdom the promise is given of ". . . wisdom and great treasures of knowledge, even hidden treasures; . . ." (*Ibid.*, 89:19.) Our spiritual senses are more delicately balanced than any of our physical senses. Like a fine radio receiver with a sensitive tuning mechanism, they can easily be thrown off channel or even jammed by corrosive influences introduced into our minds and bodies.

You, my young friends, can be sensitive to inspiration and spiritual guidance. To do this you need the wisdom and treasures of knowledge—they constitute a spiritual confirmation, your testimony of the truth. To have this witness fulfills the promise of the Lord. To be denied it is the penalty.

There is yet another "why"—perhaps the most important of all. In the fourth verse of the revelation we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—" (*Ibid.*, 89:4.) This is a solemn—even frightening warning. But in the promise we are offered protection. To understand, we turn in the Old Testament to the account of the ten plagues of Egypt.

Moses and Aaron were negotiating for the release of the Israelites from bondage. Nine plagues were called forth upon Egypt, but none of them softened the Pharaoh's heart. The Lord said then unto Moses: ". . . Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: . . .

"For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, . . . and against all the gods of Egypt I will execute judgment: I am the Lord." (Ex. 11:1; 12:12.)

Under a strange requirement, Israel

was to escape this judgment. They were instructed to take a lamb, a male of the first year, without blemish. It was to be slain and prepared as a feast. They were instructed to take of the blood of the lamb and strike it upon the doorposts of the houses, "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, . . ." (*Ibid.*, 12:13.) And it is recorded that the plague of death was visited upon Egypt from ". . . the first-born of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; . . ." (*Ibid.*, 12:29.) But Israel, because of the blood of the lamb, was spared, for the plague of death passed over them and did not slay them.

Remarkable, is it not, that in addition to the other promises offered to those who observe the Word of Wisdom, we find in the last verses of the revelation this additional promise: "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. . ." (D&C 89:21.)

Can you understand now, my young friends, why we stress so strongly this principle? It is not, certainly not, to drive any of you from activity in the Church, but that your blessings may be full. Some have said of you who are young that you are attracted to the low standard, to the easy course, to the careless way. I say they who would sell youth so cheaply do not know you.

Some of you who are young, and many perhaps who are older, have unwittingly been tampering with, or have become addicted to, the use of alcohol, tobacco, or hot drinks. Probably you feel estranged, even rejected, by the Lord and by his Church.

If you only knew how he yearns to open the flood gates of blessings. How he cries for you as did David for Absalom, ". . . my son, my son!" (2 Sam. 18:33.)

We make no apologies for holding to a standard that the Lord has set. In this ominous day when spiritual strength is so desperately needed, we invite all youth to come where a

standard is kept, where the challenge is great, where much is required, where the gospel is lived.

I bear witness that God lives, that Jesus is the Christ, that he is the Lamb of God, crucified that men might live. Though we suffer mortal death, through the blood of the Lamb we have amnesty from spiritual death if we keep the commandments of the Lord, for it shall pass over us and not slay us. This witness may come to you even in your youth. On the basis of this personal testimony I commend to you the Word of Wisdom, which is not only a code of health, but quite as much a key to spiritual wisdom—a principle with a promise—in the name of Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Boyd K. Packer, Assistant to the Twelve.

The Tabernacle Choir will now sing "For The Beauty Of The Earth." After the singing we shall hear from Elder Ezra Taft Benson.

Selection by the Choir, "For The Beauty Of The Earth."

President David O. McKay:

Elder Ezra Taft Benson of the Council of Twelve will be the concluding speaker.

ELDER EZRA TAFT BENSON

Of the Council of the Twelve Apostles

"Righteousness exalteth a nation: . . ." (Prov. 14:34.) This statement of eternal truth from Proverbs appeared on the flyleaf and the last page of a booklet at each plate at the President's Prayer Breakfast in the Grand Ballroom of the Mayflower Hotel, February 7, 1963 in Washington, DC. This annual breakfast is sponsored jointly by the US Senate and House of Representatives Prayer Breakfast Groups and the International Christian Leadership Conference.

As I listened to the prayers, readings from the Old and New Testaments, and messages from government and non-government leaders, I reviewed hurriedly our spiritual background as a nation and today's spiritual needs.

For, truly, "Righteousness exalteth a nation: but sin is a reproach to any people." (*Idem.*)

The beautiful old print which hangs in Carpenter's Hall, Philadelphia, came to mind. It is captioned "The First Prayer in Congress, September 1774." It depicts most of the members of that Congress on their knees with our first President as leader.

I recalled the terrible winter at Valley Forge and General George Washington on his knees in the snow, praying for

divine aid. I thought of the words of Lincoln during another time of crisis as he said humbly: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

George Washington acknowledged God's direction and stated: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (Washington's Farewell Address.)

Lincoln knew that God rules in the affairs of men and nations. He solemnly declared: "God rules this world—It is the duty of nations as well as men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord."

The founding fathers knew that ". . . where the Spirit of the Lord is, there is liberty." (2 Cor. 3:17.) The United States of America began and lives as a result of faith in God. The

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Bible has been and is the foundation for this faith.

"It is impossible to govern the world without the Bible," said George Washington.

"The Bible is the rock on which this Republic rests," Andrew Jackson proclaimed.

The fathers of our country had to turn to religion in order that their new experiment make sense.

As I left the prayer breakfast, bidding good-bye to many warm friends, I thought of the greatness of America—the world's greatest power. During World War II she outproduced both her enemies and allies—"the American Miracle."

But I also recalled the latest FBI reports revealing the ever-increasing crime record—over seventeen percent increase in the nation's capital in 1962 alone. I recalled our shockingly defiant record of drunkenness and immorality and the fact we have become a nation of pleasure-seeking Sabbath breakers.

My thoughts turned to our homes and families—our ever-increasing divorce rate—the alarming increase in sexual sin—infidelity—yes, even adultery. We live in a day of slick, quiet, and clever sins. It is made easy to cover up.

I recalled the solidarity of the homes of long past when family prayer, daily devotion, the reading of the scriptures, and the singing of hymns was a common practice in American homes—a practice which, I am sorry to say, has all but disappeared today.

I became saddened as I reviewed evidence of a lessening of moral stability, honor, integrity, love of country—a seeking for the honors of men, of something for nothing—the tendency to lean more and more on government, the result of our ever-increasing demands, even though often economically, socially, and spiritually unsound.

There has been a nation-wide erosion of individual character. Jefferson's words still ring true: "Material abundance without character is the surest way to destruction." I recalled how proudly in generations past, we spoke of the "American way of life."

Then, I saw thirty million door knob hangers being distributed by the Boy

Scouts, setting forth our political and economic rights in an effort to stimulate patriotism in this choice land. As I read this message from Freedom Foundation and the Boy Scouts of America, I thought of our basic American concepts, our constitutional government, based on a fundamental belief in God.

I became alarmed as I reviewed what has happened in our schools under so-called "progressive education." What about the loss of patriotism, faith in God, and the teachings of character building principles once so much a part of our education? We have all but "forced Americanism out of the classroom to make way for temporary trivialities." (DeLove.)

I remembered President Joseph F. Smith's warning of the three dangers to the Church from within, viz., the flattery of prominent men, sexual impurity, and false educational ideas. (*Gospel Doctrine*, p. 312.)

Then there came to me the words of that courageous American patriot J. Edgar Hoover: "Today as never before, America has need for men and women who possess the moral strength and courage of our forefathers—modern-day patriots, with pride in our country and faith in freedom . . .

"Too often in recent years, patriotic symbols have been shunted aside. Our national heroes have been maligned, our history distorted. Has it become a disgrace to pledge allegiance to our flag—or sign a loyalty oath, or pay tribute to our national anthem? Is it shameful to encourage our children to memorize the stirring words of the men of '76? Is it becoming opprobrious to state 'In God we Trust' when proclaiming our love of country?

"What we desperately need today is patriotism founded on a real understanding of the American ideal—a dedicated belief in our principles of freedom, and a determination to perpetuate America's heritage . . ."

Are we slipping from our moorings, becoming soft, carelessly drawing away from the course which has brought us such priceless blessings in days past?

David Lawrence, editor of the *U.S. News & World Report* has said: "The destiny of the world is in the hands of

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well be that our government and its free institutions will not be preserved except at the price of life and blood. . . .

". . . the paths we are following, if we move forward thereon, will inevitably lead us to socialism or communism, and these two are as like as two peas in a pod in their ultimate effect upon our liberties. . . .

"We may first observe that communism and socialism—which we shall hereafter group together and dub Statism—cannot live with Christianity, nor with any religion that postulates a Creator such as the Declaration of Independence recognizes. The slaves of Statism must know no power, no authority, no source of blessing, no God, but the State. . . .

"This country faces ahead enough trouble to bring us to our knees in humble honest prayer to God for the help which He alone can give, to save us. . . .

"Do not think that all these usurpations, intimidations, and impositions are being done to us through inadvertency or mistake; the whole course is deliberately planned and carried out; its purpose is to destroy the Constitution and our Constitutional government. . . .

"We have largely lost the conflict so far waged. But there is time to win the final victory, if we can sense our danger, and fight" (*Deseret News*, "Church Section," Sept. 25, 1949, pp. 2, 15.)

Thus spoke the ever forthright and courageous President J. Reuben Clark, Jr.

And finally, and most important of all, I turned in my review to the counsel of our beloved leader who has been an inspiration to me since boyhood, President David O. McKay, God's mouthpiece on the earth today. "During the first half of the twentieth century," said President McKay, "we have traveled far into the soul-destroying land of socialism and made strange alliances through which we have become involved in almost continuous hot and cold wars over the whole of the earth. In this retreat from freedom the voices of protesting citizens have been drowned by raucous shouts of intolerance and abuse from those who led the retreat and their millions of gullible youth, who are marching merrily to their doom, carrying banners on which are emblazoned

such intriguing and misapplied labels as social justice, equality, reform, patriotism, social welfare." (*Ibid.*, October 18, 1952, p. 2.)

"The fostering of full economic freedom lies at the base of our liberties. Only in perpetuating economic freedom can our social, political, and religious liberties be preserved. . . . We must not let complacency blind our eyes to the real dangers threatening to destroy us." (*Ibid.*, March 2, 1952.)

"Communism is antagonistic to the American way of life. Its avowed purpose is to destroy belief in God and free enterprise," declared President McKay. "In education for citizenship, therefore, why should we not see to it that every child in America is taught the superiority of our way of life, of our Constitution and the sacredness of the freedom of the individual. Such definite instruction is not in violation of either the federal or the state constitution. . . .

"I love the Stars and Stripes, and the American Way of Life. I have faith in the Constitution of the United States. I believe that only through a truly educated citizenry can the ideals that inspired the Founding Fathers of our Nation be preserved and perpetuated."

Then President McKay listed as one of the four fundamental elements in such an education the "Open and forceful teaching of facts regarding communism as an enemy to God and to individual freedom." (*Ibid.*, March 13, 1954, p. 3.)

President McKay has called communism the greatest threat to the Church today. (Press Conference, Hyde Park Chapel, London, Feb. 24, 1961.)

Because the latest words of God's prophet are of extreme importance to the Latter-day Saints, let me in conclusion, quote very briefly and humbly from the counsel given by President McKay in the last three general conferences. In October 1961 President McKay gave a stirring opening address on our American way of life and the communist threat. He expressed grief and shock over a Supreme Court decision and stated that the enemies to our Republican form of government are becoming more blatant.

At the close of the general conference

those statesmen who can interpret faithfully the commands of the Almighty."

Can our national leaders do this? Can they interpret faithfully the commands of the Almighty? Can we as citizens of this blessed land? Can we as people of the free world? Do we believe that "righteousness exalteth a nation," that there is safety only in righteous living?

Fortunately, today we are not left in darkness. We have a guide, not only the Holy Bible, but added modern scriptures. And of the utmost importance for us today, we have the counsel and direction of living oracles. This counsel, this direction—in fact the message of the fulness of the restored gospel is being carried to the world by 12,000 ambassadors of the Lord Jesus Christ.

And what is this message? It is a world message of the utmost importance. It is that God has again spoken from the heavens. The priesthood and authority to act in his name has been restored again to men on the earth, following centuries of darkness. The fulness of the everlasting gospel is here with all of its saving principles. To these facts I bear humble witness.

The prophets of a new gospel dispensation have counsel for us today—counsel on matters which concerned the Founding Fathers—freedom, liberty, righteousness which "exalteth a nation."

Do we believe and accept their counsel, or have we drifted away from those basic concepts and principles, without adherence to which, no nation can be exalted. Elder Albert E. Bowen, said: "That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. Principles cannot be changed by nor accommodate themselves to the vagaries of popular sentiment." (*Conf. Rep.*, April 4, 1941, p. 85.)

As a fitting conclusion to my review I sought the words of modern-day prophets. They have said much by way of counsel and warning for our guidance today. I turned to one who has been called "a seer in the area of government" and who has stood closest to the

prophet of the Lord—the President of the Church—longer than any other man in Church history. I speak of President J. Reuben Clark, Jr., and I quote: "There always comes a time when unpleasant truths must be retold, even though the retelling disturbs the ease and quiet of a luxurious error. Today seems to be such a time. On such occasions, the criticism, slander, misrepresentation that one gets, are of no consequence." ("Some Elements of Postwar American Life"—1-24-45. Address to the Utah Woolgrowers Ass'n.)

"... today government has touched our lives so intimately in all their relationships and all these governmental touchings have been so tabbed as political, that we cannot discuss anything relating to our material welfare and existence without laying ourselves liable to the charge that we are talking politics." (*Deseret News*, "Church Section," June 16, 1945, p. 4.)

"I have been preaching against Communism for twenty years," said President Clark, over twenty years ago. "I still warn you against it, and I tell you that we are drifting toward it more rapidly than some of us understand, and I tell you that when Communism comes, the ownership of the things which are necessary to feed your families is going to be taken away from us. I tell you freedom of speech will go, freedom of the press will go, and freedom of religion will go."

"I have warned you against propaganda and hate. We are in the midst of the greatest exhibition of propaganda that the world has ever seen, and all directed toward one end. Just do not believe all you read." (*Conf. Rep.*, October 3, 1941, p. 16 and Ward Teaching Message, July 1961.)

"The plain and simple issue now facing us in America is freedom or slavery. . . .

"Our real enemies," said President Clark, "are communism and its running mate, socialism. . . .

"And never forget for one moment that communism and socialism are state slavery. . . .

"... one thing seems sure, we will not get out of our present difficulties without trouble, serious trouble. Indeed, it may

last April President McKay emphasized that "men are rapidly classifying themselves into two groups: believers and nonbelievers." Then he quoted J. Edgar Hoover's warning: "This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy, which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. Knowledge of the enemy, alertness to the danger, everyday patriotism are the brick and mortar with which we can build an impregnable fortress against communism." (*Conf. Rep.*, April 8, 1962, p. 125.)

In the last October [1962] conference President McKay said: "In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationships to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. Only thus will mankind find peace and happiness."

He finished his address by urging us "to support good and conscientious candidates of either party who are aware of the great dangers inherent in communism, and who are truly dedicated to the Constitution in the tradition of the founding fathers." (*Ibid.*, Oct. 5, 1962, p. 8.)

We cannot say that the prophet of the Lord has not warned us. President McKay has emphasized the dangers to our God-given freedom again and again. Will we heed his counsel? Are we in harmony? Do we appreciate his repeated warnings? Every Latter-day Saint has spiritual obligations in four basic areas: his home, his church, his job, and his citizenship responsibility. Each of these areas should receive consistent attention although not necessarily equal time. Are we doing our duty in these important fields? What about our citizenship responsibility—our obligation to safeguard our freedom and preserve the Constitution?

The Prophet Joseph Smith said the

time would come when the Constitution would hang as it were by a thread. Modern-day prophets for the last thirty years have been warning us that we have been rapidly moving in that direction. Fortunately, the Prophet Joseph Smith saw the part the elders of Israel would play in this crisis. Will there be some of us who won't care about saving the Constitution, others who will be blinded by the craftiness of men, and some who will knowingly be working to destroy it? He that has ears to hear and eyes to see can discern by the Spirit and through the words of God's mouthpiece that our liberties are being taken.

The enemy is amongst and upon us. Zion must awake and arouse herself. We, the elders of Israel can be and should be, the leaven in the loaf for freedom.

Years ago, President Brigham Young stated, "We all believe that the Lord will fight our battles; but how? Will he do it while we are unconcerned and make no effort whatever for our own safety when the enemy is upon us? . . . it would be quite as reasonable to expect remission of sins without baptism, as to expect the Lord to fight our battles without our taking every precaution to be prepared to defend ourselves. The Lord requires us to be quite as willing to fight our own battles as to have Him fight them for us. If we are not ready for the enemy when he comes upon us, we have not lived up to the requirements of Him who guides the ship of Zion, or who dictates the affairs of His kingdom." (*Journal of Discourses* 11:131.)

May we as a free people face courageously the challenging responsibility which faces us. "All that is necessary for the triumph of evil is that good men do nothing." (Edmund Burke.) We are not here to sit by complacently while our birthright of freedom is exchanged for a mess of socialist-communist pottage.

I love this great land—the Lord's latter-day base of operations. I love the free world. I love our Father's children everywhere.

God bless us in our stewardship. May we be at least as valiant for freedom and righteousness, here and now, as we were when we fought for these principles in the pre-existence.

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There is no other safe way. For "Righteousness exalteth a nation: . . ." (Prov. 14:34.)

I bear you this witness, in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Ezra Taft Benson of the Council of Twelve has just been our concluding speaker.

We shall conclude this sixth session of the 133rd Annual General Conference of the Church with the Tabernacle Choir singing, "Now Thank We All Our God." Following the singing the benediction will be offered by Elder John D. Warner, formerly President of

the Finnish Mission. This Conference will then be adjourned until two o'clock this afternoon.

We express appreciation to the owners and managers of the many television and radio stations who have offered their facilities as a public service to make the proceedings of this Conference available to millions throughout North America, South America, Europe, and many other areas of the world.

The Tabernacle Choir sang the hymn, "Now Thank We All Our God."

Elder John D. Warner, formerly President of the Finnish Mission, offered the closing prayer.

Conference adjourned until 2:00 p.m.

THIRD DAY AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle Sunday, April 7 at 2:00 p.m., with President David O. McKay presiding and conducting the services of the meeting.

The Tabernacle Choir was present again this afternoon and furnished the choral music.

President David O. McKay:

Members of the Church are convened in the Tabernacle on Temple Square in Salt Lake City in the seventh and concluding conference session of the One Hundred Thirty-Third Annual Conference of the Church. This afternoon 22 radio stations throughout the western part of the United States will carry the proceedings of this session. Television stations in Utah, Idaho, and Montana will also televise this concluding session.

The session this morning was carried "live" from the Tabernacle by 56 television and radio stations from Denver to the West Coast. You will be interested, also, to know that this morning's session was beamed by short wave over facilities of Station WRUL of Boston in Spanish to the Caribbean, Mexico, Central America, and South America,

and in English to all parts of Europe, Africa and parts of Asia. Also, the proceedings of both sessions today will be re-broadcast to far distant places by radio Station KSL from one o'clock to five o'clock Monday morning.

The General Priesthood Meeting, which was the fifth session of this Annual Conference, was held in the Salt Lake Tabernacle, with an overflow meeting in the Assembly Hall. The proceedings of this Priesthood Meeting were relayed by closed circuit wire originating in the Tabernacle, to members of the Priesthood assembled in 359 locations in all parts of the United States, including Alaska, and in Canada. It is estimated that 50,000 men and boys participated in this meeting by direct wire. Elder Harold B. Lee was speaker in the first hour of that Priesthood meeting. He gave a very impressive address.

We extend a cordial welcome to all present this afternoon—special guests, educational leaders, stake presidencies from near and far, temple presidents, bishoprics, members of the General Auxiliary Boards, members of the Church and friends listening in by radio and television.

The music for this session will be

rendered by the Tabernacle Choir, with Richard P. Condie and Jay E. Welch conducting. Alexander Schreiner is at the organ. We shall begin this service by the Tabernacle Choir singing "Christ Is Coming Soon," with Jay E. Welch directing. The invocation will be offered by Elder David S. Romney, formerly President of the Western States Mission.

The Choir sang an anthem, "Christ Is Coming Soon," (Jay E. Welch conducting).

Elder David S. Romney, formerly President of the Western States Mission, offered the opening prayer.

President David O. McKay:

The invocation was offered by Elder David S. Romney, formerly President of the Western States Mission. The Tabernacle Choir will now sing "God So Loved The World," conducted by Elder Richard P. Condie. After the singing Elder LeGrand Richards of the Council of the Twelve will address us.

I think before the Choir sings I will let you share some words from brethren who are also listening.

"Reception wonderful. President Stephen C. Richards, Central German Mission."

"Receive you loud and clear. Irish missionaries."

"All Canada thanks you and rejoices with you in its first televised session of Conference. Reception wonderful. Greatest missionary to ever come to Canada.

God bless all of you. Sincerely your brother, Carroll W. Smith, President, Western Canadian Mission."

"Thousands of Canadians join with saints in Edmonton historic television broadcast this morning. Reception perfect. All our love. LeRoy Rollins, Stake President." He is just next door.

Albuquerque: "Great broadcast, wonderful achievement."

"My heart is full of much joy as I witness this wonderful Conference on television over Station 10 Michigan. Your brother in the gospel of Jesus Christ for 65 years, Fred Ely White."

"Saints in Chicago land thrilled to be with all of you in spirit and love through live TV broadcasting WGN Channel 9 the 6th Session of Conference. Thanks for your blessings and inspirations. May the Lord continue to bless and preserve each of you. J. Darold Johnson, First Counselor, Chicago Stake presidency."

One more: "Televised Conference session. Reception clear. Greatly appreciated by stake members. LaVere N. Bagwell, President San Luis Stake."

The Choir will sing "God So Loved The World."

Selection by the Choir, "God So Loved The World."

President David O. McKay:

Our first speaker this afternoon will be Elder LeGrand Richards of the Council of the Twelve. He will be followed by Elder Henry D. Taylor.

ELDER LEGRAND RICHARDS

Of the Council of the Twelve Apostles

As we have listened to the announcements made by our worthy President in the various meetings of this conference as to the extent to which the proceedings of the conference are being broadcast into the various missions and nations of the earth, we are impressed with the privilege we have of living in this day and age when the Lord is doing so much to cut his work short in righteousness. We were told in the

newspaper the other night that there would be a possible potential listening audience of ninety million people to our conference. Some of us are old enough to have participated from this pulpit when we did not even have a public address system, when some of the brethren with weak voices could hardly be heard under the gallery. Just think of the difference!

Well, there are other developments in

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this world in the day in which we are living that are even more important than these physical advancements, and that is the spiritual advancement that has come through the restoration of the gospel in our day, the committing to this earth, according to the words of Isaiah, of "a marvellous work and a wonder." (Isa 29:14.) The Lord said he would set his hand to do it in our time.

There is a reported statement made by one of our nationally well-known commentators a few years ago in which he said that he had been asked what message could be broadcast to the world that would be considered to be of greater importance than any other. He said that after giving the matter consideration he decided that to be able to say to the world that a man who had lived here upon this earth and had died had returned again with a message from God would be the greatest message that could be broadcast to the world.

I believe that, and that is the message of this Church, and that is why we are a great missionary Church. If we have a message to broadcast to the world, it should be something that the world is not already in possession of, or else there would be no reason for the Lord sending one back to this earth who had already lived upon the earth and died in order that he might bring back a message.

As you brethren and sisters know, that messenger that I refer to now was Moroni, who lived upon this land of America as a prophet of God some four hundred years after the birth of the Savior, who was the custodian of the records that had been kept of a people over a thousand year period; and he hid them away, according to the command of the Lord and brought those records back to the earth in this day and time and delivered them to the Prophet Joseph Smith.

The world doesn't change much. History repeats itself. Jesus said in his day that they decorated the graves of the dead prophets, but they rejected the living prophets. We have a precedent in the Bible of a man who had lived upon the earth and died and returned again with a message from God, and when a man returns with a message from God, he has to deliver that message to someone whom

God directs should receive it, and that individual would be none other than a prophet of God. As Amos said:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Then you remember that when John the Revelator was banished upon the Isle of Patmos, the Lord sent his angel who showed John the whole history of the world from the time there was war in heaven and a third of the hosts of heaven were cast out, up to the final winding up scenes when there should be a new heaven and a new earth. He saw the dead, small and great, stand before God, and they were judged according to the things that were written in the books, according to their works.

When the angel had showed John all these things, he fell down to worship before the feet of the angel who said:

"... See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:9.)

He was but a fellowservant of the brethren of the prophets, which means he was an individual who had lived upon this earth and was sent back with a message from God.

In that same sense the Lord sent Moroni back. He did not come of his own accord. If Moroni's coming and what he brought were recorded in the Bible, the Christian world would be willing to accept it, but because it comes from a new prophet in our day and time, they are slow as they were in the days of the Savior in accepting the words of the living prophets.

One of the most tangible evidences that Moroni actually did come and visit the Prophet Joseph is the Book of Mormon and its translation and what it has contributed to the world. As I understand the Book of Mormon—and by the way, I think Brother Kimball gave us a marvelous description of it in his talk yesterday, and what it has to contribute to the world—as I think of that, I think it is an evidence that proves that the story told by Joseph Smith that Moroni did bring the plates is a tangible evidence that the world has to

reckon with in order to be able to account for that book.

We are told in the scriptures—you remember the words of Jesus on the way to Emmaus as he talked with his disciples. He said: "O fools, and slow of heart to believe all that the prophets have spoken": (Luke 24:25.) And then beginning with Moses and the prophets, he showed them how in all things the prophets had testified of him. Peter tells us he opened their understanding that they might understand the scriptures (*Ibid.*, 24:45) and you remember what Peter said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:19-21.)

As I understand the Book of Mormon and its teachings and the prophecies of the Bible, I think there are prophecies in the Bible that no man in our day can explain properly and intelligently without the information contained in the Book of Mormon. This is a new witness from God for our day, for the conversion of the Jew and the gentile that Jesus is the Christ, the very Eternal God, manifesting himself unto all nations. (See Book of Mormon title page.)

So in the Book of Mormon we have information that gives us to understand statements in the Bible which we could not understand without the information contained in the Book of Mormon. I will give you a few illustrations of what I mean.

When Moses gave a blessing to each of the twelve sons of Israel, he gave Joseph a blessing of a new land in the utmost bounds of the everlasting hills, and in describing that land, Moses used the word "precious" five times in just a few verses in the Bible, telling what a marvelous land the Lord had for Joseph, and he would be separated from his brethren. (Deut. 33:13-17.)

I do not believe there is anyone in

this world outside of this Church who can tell where that new land is and can give an account of how the Lord fulfilled the promises unto Joseph that he would be blessed in that land, even above the blessings of his fathers. Who were his fathers? Abraham, Isaac, and Jacob, and yet Moses promised Joseph blessings even above the blessings of his own fathers.

Why do we know about it? Because the Book of Mormon tells us how the Lord led a group out of Jerusalem into this land of America who were descendants of Joseph, and how he fulfilled his promise and commanded that a record should be kept. It seems incredible to think of the promises made to Joseph that the Lord would not have made provision that a record should have been kept of the fulfilment of those promises, but that he did, and that record is the Book of Mormon.

There are other passages that also indicate the value of the Book of Mormon. Just to illustrate what I have in mind. I had the privilege of talking to a group of ministers just a few years ago by assignment from President McKay, and I quoted some of these scriptures. I asked them if they knew why the verses were in the Bible and if they knew of any Church in the world that did know why they were in the Bible, and the next record that I quoted was the one where Jesus said:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.)

I asked those men if they knew anything about those other sheep or the fulfilment of the promise of the Lord that he would visit them, and they would hear his voice, and there should be one fold and one shepherd. None of them could tell, and so I just turned to the Book of Mormon and showed them that when Jesus, following his crucifixion and resurrection and ascension, visited his people here in the land of America, he told them they were the other sheep of whom he spoke to his disciples in Jerusalem, and he said that never at any time did the Lord command him that he should tell

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his disciples in Jerusalem who the other sheep were; only that he had other sheep that were not of that fold, and them should he visit. He told them they were the other sheep. No one can answer intelligently that statement in John 10:16 without the knowledge that the Book of Mormon has brought to us.

Ezekiel was commanded by the Lord that two records should be kept, one of Judah and his followers, the house of Israel; another for Joseph and his followers, the house of Israel; and that in the days of their children, meaning coming generations, he would bring these two records together, and he would make them one in his hand. I asked these ministers if they knew anything about that record, and they did not. I said, "Well, we know all about it," and then I showed them that that was the Book of Mormon the Lord promised.

No man can believe the Bible without knowing there is a companion record that the Lord of heaven said he would bring forth and join it with the record of Judah, which is the Bible that has remained with us, and he would make them one in his hand. (Ezekiel 37:15-20.)

You remember the words of Isaiah when he said:

"Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

"Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." (Isa. 29:1-2.)

If you will read that thoughtfully, you will know that he not only saw the destruction of Jerusalem, but he saw the destruction of another great center like unto Jerusalem. Then he adds:

"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (*Ibid.*, 29:4.)

Nobody in this world could explain that intelligently or know what people Isaiah saw like unto Jerusalem without the Book of Mormon. Here is the explanation in the Book of Mormon. "After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by

the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voice shall be as one that hath a familiar spirit; for the Lord God will give unto him power that he may whisper concerning them, even as it were out of the ground, and their speech shall whisper out of the dust.

"For thus saith the Lord God: They shall write the things which shall be done among them, and they shall be written and sealed up in a book, and those who have dwindled in unbelief shall not have them, for they seek to destroy the things of God." (2 Nephi 26:15-17.)

How could Joseph Smith have known these things when the Book of Mormon was published even before this Church was organized, except for the fact that the Book of Mormon is the promised record that God said he would bring forth and join to the record of Judah. How could anyone understand this prophecy of Isaiah without the explanation contained in the Book of Mormon.

There are more prophecies of the scriptures that we could not understand without the revelations of the Lord that have come to us in the Book of Mormon. The Book of Mormon stands, after one hundred and thirty years, without any criticism as to its truth. Just think of a book of over five hundred pages being printed with a promise in it that when that book should come that if the person receiving it would ask God, the Eternal Father, in the name of Jesus Christ, that God would manifest the truth of it unto him by the power of the Holy Ghost. (Moroni 10:4.)

Thousands and hundreds of thousands have borne testimony that God has revealed the truth of that book to them, and so it has been a tangible evidence

that this messenger sent of God really came with a message from God.

When I was in the mission field, I read an article that appeared under the Associated Press of a man who came to California by the name of William A. Kennedy from Lima, Peru. He was gathering money to set up an institute or college there to study the history of the early inhabitants of the land of South America, including the Mayan and the Inca civilizations, and he had the promise when matched by the small Americas of some thirty million dollars, and President Hoover had agreed to serve on that board. I never heard of what became of it, but the statement went further to say that within ten years that amount would increase to seventy million dollars.

Just think of their being willing to spend seventy million dollars to learn something of the history of the early inhabitants of America, when we could give them a copy of the Book of Mormon for fifty cents, and if they did not have the fifty cents, we would give it to them for nothing, because it would not only tell about the artifacts they are finding as they dig into the depths of the earth, but it contains the words of the holy prophets and the promise of the Lord to this land, which is a land choice above all other lands, the promise that the Christ should be the God of this land, that he would fight the battles of this land, that the New Jerusalem would be built upon this land, and they will not get that when they will have spent their seventy million dollars.

Just think of what the Lord has given us in this record to show us the things that he has in mind to accomplish. We have many other testimonies of men as to the value of the Book of Mormon.

I bear you my witness that I know that book is true. Sister Richards and I read it last year as the priesthood were asked to do, and we would keep saying as we would read, "Isn't that wonderful? Isn't that wonderful? How could Joseph Smith at his age have written anything like that except by the inspiration of the Almighty?"

It reminded us of when we attended a course given by Dr. Widtsoe here some time ago in the Barratt Hall on the Doctrine and Covenants. He had Sister Inez Witbeck read. He would say, "Now read section so-and-so," and then he would pause and say, "Now, you college professors and you college students, could you write anything like that?" He would say, "I wish I could," and there he had been president of two universities, but the things of God are understood by the Spirit of God, and the testimony of those three witnesses that an angel of God came down from heaven and showed them the plates with the engravings thereon, and bore testimony that it was by the power of God, is a testimony to all the world.

That is my testimony to you here today, and I pray God to bless us all that we may realize what we have by the opening of the heavens and the restoration of the gospel, and leave you my blessing in the name of the Lord, Jesus Christ. Amen.

President David O. McKay:

We have just listened to Elder Le-Grand Richards of the Council of the Twelve. Elder Henry D. Taylor, Assistant to the Twelve, will now speak to us. He will be followed by Elder Franklin D. Richards.

ELDER HENRY D. TAYLOR

Assistant to the Council of the Twelve Apostles

When the Psalmist was meditating upon the beauties of creation, he exclaimed with awe and amazement:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

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"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet": (Psalm 8:3-6.)

How comforting it is to note the esteem and concern the Lord has for his children.

What is man? As Latter-day Saints we believe that man is the spiritual offspring of God our Heavenly Father, created in his image and after his likeness. We further believe that man once dwelt in the presence of deity and came from a heavenly home to this earth.

The poet Wordsworth, in a flash of inspiration, referred to this transition when he penned these beautiful lines:

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,

Hath had elsewhere its setting,
And cometh from afar:

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home":

In that far distant past when plans for the creation of the earth were discussed, it was proposed that those who would be privileged to come here to inhabit the earth must be tested and tried to prove whether they would do all things that the Lord would command them to do. The faithful were to "... have glory added upon their heads for ever and ever." (See Abraham 3:25-26.)

It is our conviction that we were present at that great council and had a voice in the decisions that were made. The Lord once asked the Prophet Job some pertinent questions pertaining to those important events, when he inquired: "Where wast thou when I laid the foundations of the earth? . . ."

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7.)

Because of faithfulness in that former estate, we have been born into this world, blessed with mortal bodies which house eternal spirits. Here we have opportunities to grow, progress, and gain experience in mortal and earthly things.

The divinely inspired Declaration of

Independence proclaims that every citizen of this glorious country is entitled to enjoy "life, liberty, and the pursuit of happiness."

The attainment of happiness has become a desired goal of most individuals; but there are those who oftentimes mistake pleasure for happiness, not realizing that pleasure can be of a temporary or passing nature only, while happiness and joy are permanent and enduring.

An ancient prophet declared: "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

As man travels down the pathway of this mortal life, trusting that his course will be such as to produce joy and happiness, he becomes aware of many obstacles in the road that interfere with his progress. The Lord designed this to be so, for he did not intend that this earthly existence should be easy. Adam was advised: "... cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field.

"In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:17-19.)

The pathway was to be strewn with temptations and trials. Man was also to know good and evil and be allowed his free agency in choosing between the two. He was to learn the law of opposites: that there is sorrow as there is joy, pain as contrasted to pleasure, sickness as opposed to health; he was to taste the bitter as well as the sweet.

From this testing process would come benefits, for the Lord has promised "... after much tribulation come the blessings." The poet Kilmer has expressed the same thought in the words:

"They say that life is a highway,
And its milestones are the years;
And now and then there is a toll gate,
Where you buy your way with your tears.

"It's a rough road and a steep road,
And it stretches broad and far,
But at last it leads to a golden town
Where the golden houses are."

Perhaps during our lives we have

been, or will be, required to gaze on the face of a loved one for the last time in mortality. In this hour of sorrow, the following appropriate words of the poet might well come as a message of comfort to us:

"Be still, sad heart! and cease repining;
Behind the clouds is the sun still shin-ing:
Thy fate is the common fate of all:
Into each life some rain must fall,
Some days must be dark and dreary."
(*"The Rainy Day"*—Longfellow)

The Savior had his dark and dreary days, and in Gethsemane's garden he suffered untold agony as he contemplated the events that confronted him while fulfilling his exalted mission.

We, too, will have our dark and dreary days in our search for that which brings joy and happiness. But always there is the assurance and promise that "every cloud has its silver lining."

As the Latter-day Saints toiled westward across the trackless plains, leading from Nauvoo to the valleys here in the mountains, they suffered and endured many privations and hardships, but they were comforted and cheered as they sang at the close of the day these inspiring words:

"Why should we mourn or think our
lot is hard?
'Tis not so; all is right!
Why should we think to earn a great
reward,
If we now shun the fight?

"Gird up your loins, fresh courage take,
Our God will never us forsake.
And soon we'll have this truth to tell—
All is well! All is well!"

(*"Come, Come, Ye Saints,"* William Clayton.)

The gospel of Jesus Christ offers peace and comfort in times of illness, trouble, and sorrow. The Redeemer comforted his listeners with this beautiful and assuring admonition: "Come unto me,

all ye that labour and are heavy laden, and I will give you rest."

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. "For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

As we go to the house of worship each Sabbath day and partake of the Sacrament, we covenant with our Heavenly Father that we will take upon us the name of the Lord and Savior Jesus Christ, and by remembering him and keeping his commandments, we may always have his Spirit to be with us.

Keeping the commandments and living in harmony with the teachings of the Master will result in assurances of a righteous life, and a righteous life will bring joy and happiness to our souls. Then, even though "into each life some rain must fall," into each life also will come peace and contentment.

From what has been said, my dear brothers and sisters, we can see how interested in and concerned about life people of every age and clime have been. They have struggled to analyze it, to understand it, to evaluate it. But its full meaning and purpose and duration cannot be comprehended except through the gospel of our Lord Jesus Christ. With the gospel to comfort, to assist, to inspire us, let us meet life head on; courageously, sincerely, and prayerfully, meet its joys, its sorrows, its rains and sunshine with full determination to keep all of God's commandments, which by so doing we know will bring us back into his presence to partake of that eternal joy he has in store for all his faithful children, for which I humbly pray, bearing you my testimony that I know that God lives, that the gospel is true, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

He to whom you have just listened is Elder Henry D. Taylor, Assistant to the Twelve. Elder Franklin D. Richards, Assistant to the Twelve, will now address us.

ELDER FRANKLIN D. RICHARDS

Assistant to the Council of the Twelve Apostles

My dear brothers and sisters: I pray that the Spirit of the Lord will be with me as I speak to you today.

Throughout history the Lord has revealed his will to mankind through his prophets. In 1831 in a revelation given to the Prophet Joseph Smith, the Lord promised that the fulness of his gospel would be restored and that the voice of warning should be unto all people; that his Church would be established and that power would be given to his servants to bring it forth out of obscurity and out of darkness; that his disciples should go forth and that none should stay them—all of this to bring to pass the immortality and eternal life of man which is the work and glory of God. (See D&C 1.)

In order for man to obtain eternal life and exaltation in God's kingdom, he must accept the gospel of Jesus Christ. This is an eternal principle. Thus we recognize that the gospel plan has been and is for all of God's children.

However, many Christians believe that the gospel plan dates only from the Savior's ministry in the flesh, but we know that the gospel was understood by the spirits which were with our Father in heaven before the world was formed or organized.

Then on this earth the gospel was taught to Father Adam, and he taught the Lord's commandments to his children. Enoch understood the gospel, and through faithfulness the Saints of the city of Enoch were translated.

Other great men including Noah, Melchizedek, Abraham, and Moses understood the gospel plan and taught it to ancient Israel.

John the Baptist opened the Dispensation of the Meridian of Time by preaching in the wilderness, and he told of the coming of our Lord and Savior Jesus Christ.

Through the personal ministry of Jesus and his apostles, the gospel was taught and The Church of Jesus Christ established on the earth.

It is my great privilege to bear witness humbly that Jesus is the Christ, the only begotten of the Father in the flesh, our Redeemer and Savior, and the only name under heaven given among men whereby we may be saved.

A falling away from the Savior's teachings was predicted, and I testify that this did occur. This great apostasy made necessary the restoration of the gospel plan and the authority to act in the name of God.

When Joseph Smith, the boy Prophet, went into the woods in the spring of 1820 and asked God, "Which of all the sects is right and which shall I join?" he said, "I was answered that I must join none of them, for they were all wrong—that they teach for doctrine the commandments of men, having a form of godliness but they deny the power thereof." (See Joseph Smith 2:18-19.)

This apostasy necessitated the establishment of The Church of Jesus Christ of Latter-day Saints, and Joseph Smith was selected to be the prophet through whom the Lord re-established his Church.

The Lord set April 6, 1830, as the date that his Church should be organized on this earth—just 133 years ago yesterday. It was organized by six persons at the home of Peter Whitmer, Sen., in upper New York state. The members began to share their message with their friends and their neighbors, and the Church enjoyed rapid growth.

At the same place the next Sunday, Oliver Cowdery commenced the public ministry of the Church by giving the first gospel sermon in a public meeting called for that purpose. After the meeting, six were baptized, and seven more were baptized a week later.

About thirty members of the Church participated in the first conference held about sixty days later on June 9, 1830. (DHC 1, 77, 84.) Eleven more were baptized after that conference. The Prophet Joseph had been told that the voice of warning should be unto all people by the mouths of the Lord's

disciples and that none should stay them.

Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jun., and others were sent out as missionaries in the fall of 1830. They met Sidney Rigdon in Ohio, and after a brief but prayerful investigation, Sidney Rigdon received a testimony that Joseph Smith was a prophet of God, and that the authority to act in the name of God had been restored. He asked to be baptized and was baptized. Shortly thereafter, he held a group meeting in which he warned his neighbors and bore his testimony that the gospel had been restored.

In the Kirtland area at this time several group meetings were held, and seventeen more were baptized.

Yes, Joseph Smith was indeed one of the great prophets of all time and through him the Lord was performing "A great and marvelous work . . . among the children of men." (D&C 11:1.)

I am sure he remembered the words of the Savior, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37.)

Then in February 1835, in accordance with divine revelation, the Quorum of the Twelve were called.

The apostles are special witnesses of Christ and hold the keys of the foreign ministry of the Church. Accordingly, seven of the Twelve set out for England in the late summer of 1839 without purse or scrip, and leaving their families destitute of many of the comforts of life.

About a year later, in the spring of 1841, just before leaving for home, Brigham Young wrote in his journal, "It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840 as strangers in a strange land and penniless. But through the mercy of God we had gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand souls, printed 5,000 Books of Mormon, 2,500 volumes of the Millennial Star and 50,000 tracts and emigrated to Zion 1,000 souls, established a permanent shipping agency

which will be a great blessing to the saints and have sown in the hearts of many thousands the seeds of eternal truth, which shall bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear—in all these things I acknowledge the hand of God."

Thus, in such beginnings, the gospel message was being taken to the peoples of the earth, and prophecy fulfilled.

Approximately ninety years later at the centennial conference held in Salt Lake City on April 6, 1930, President Heber J. Grant reported that The Church of Jesus Christ of Latter-day Saints had a living membership of 700,000 souls, 104 stakes, twenty-nine missions, and 2,226 missionaries. Convert baptisms in 1929 amounted to 6,511.

And now—today—as in earlier days, missionaries are leaving their families, comfortable homes, and worldly interests behind and are going forth with the same dedication to build the kingdom of God. They also recall the promise of the Savior—" . . . There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

"Who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18:29-30.)

Recently it was reported that the living membership of the Church now totals two million souls, the 374th stake has been organized, and there are now seventy-one missions and approximately 12,000 missionaries. As instruments in the hands of the Lord in 1962, the missionaries taught and baptized 115,834 souls. In the hearts of millions more the seeds were sown which will bring forth a great harvest in the years ahead.

To you who are not members but would like to know more about the Church, we invite you to attend one of our church services or ask a member to have the missionaries discuss the doctrine of the Church with you or communicate with the missionaries or the Church directly.

The Savior's injunction to "feed my sheep" has been and is being carried out.

Sister Richards and I have recently

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returned from the missions on the east coast, and we bring greetings from the missionaries to their families and friends. There are now twenty stakes on the east coast with over 2,000 missionaries in the eight missions. The field is white and is being harvested there. Convert baptisms continue to increase.

Remember the Lord has said, ". . . the voice of warning shall be unto all people, by the mouths of my disciples, . . .

"And they shall go forth and none shall stay them, . . ." (D&C 1:4-5.)

Our missionaries are going forth and none shall stay them. Our proselyting program is based upon, "every member sharing the gospel with his neighbor." Our Prophet David O. McKay has counseled, "Every member a missionary." As a result today, many thousands of members are responding by living exemplary lives; by asking the golden questions; by holding group meetings in their homes; and by taking their friends and neighbors with them to attend church services and activities. This type of sharing is "Every Member a Missionary" in action.

At this conference several stake presidents and bishops have told me of the group meetings they are holding in their homes and the convert baptisms that are resulting therefrom. As we leaders set the pattern, every member will be a missionary. And each member should be mindful of his responsibilities and opportunities to spread the gospel.

I love and support our great prophet. He is indeed one of the great missionaries of all time.

Yes, the purposes of the Lord are being accomplished today, and prophecy is being fulfilled. The Spirit of the Lord is being poured out on our Father's children, and the gospel is rolling forth in order to bring to pass the immortality and eternal life of man.

May the kingdom of God continue to go forth that the kingdom of heaven may come, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Franklin D. Richards, Assistant to the Twelve, has just addressed us.

The Choir and congregation will now sing "Come, O Thou King Of Kings," conducted by Elder Jay E. Welch.

After the singing Elder Bernard P. Brockbank will come forward.

The congregation joined with the Tabernacle Choir in singing the hymn, "Come, O Thou King Of Kings," with Jay E. Welch conducting.

President David O. McKay:

Elder Bernard P. Brockbank, Assistant to the Twelve, will now address us.

He will be followed by Elder Gordon B. Hinckley of the Council of the Twelve.

ELDER BERNARD P. BROCKBANK

Assistant to the Council of the Twelve Apostles

Brothers and sisters, it is a humbling and frightening experience to be in this position and one of great responsibility. We have so many interesting things happen to us these days that we little realize some of the great circumstances we find ourselves in.

As I was reflecting just a moment ago, I think two of the greatest missionaries that the world has ever known are right here today—our Prophet David O. McKay and our Tabernacle Choir. It is good to be in the presence of good

people. I am going to take just a moment and reflect on one or two of the simple important teachings of Jesus Christ.

In preaching to the missionaries many times I have said that these commandments are the test of a missionary. I believe also they are the test of a Saint. The Savior had the ability to put many volumes and many sermons into few words, and we find ourselves taking inventory when we read into the depth of his great counsel. These command-

ments have been mentioned many times. You are well-acquainted with them.

Jesus said, "But I say unto you, Love your enemies." That's not just so many words, you know, that's a responsibility placed on a Saint. Quite often if we have an enemy, "Well, if he doesn't like me I don't like him. I can get along without him." There is no Christianity in this attitude. When Christianity is shown, it's when the individual says, "Well, I love you no matter how you act or feel toward me." When one does this, the tide of evil, the tide of degeneration is stopped, love takes the place of enmity. Wouldn't it be great if we were all Christians with love for all in our hearts; there would be no enmity.

"Bless them that curse you." Have you ever had someone curse you, and it made you angry, so you cursed them back? You showed them how to curse. Satan enjoys that; there's no Christianity in cursing back. There's a responsibility if someone curses you, and in this Church it is not so unusual to be cursed or spoken against. "Bless them that curse you," a responsibility as a Christian—a follower of Jesus Christ. We must bless them that curse us. Wouldn't it be great if you would visit and bless them. "God bless you, I want you to know you have my blessings." Can you see the tide of Christianity turning back the evil trend of cursing among God's children.

It's not too easy to be a Christian. I'm only on one verse here of the Savior's many verses. There are four commandments in one verse. (See Matt. 5:44.)

"Do good to them that hate you." Do we always practise this commandment? Well, it is not easy. "And pray for them that despitefully use you, and persecute you." Did the Savior practise this? You know, to be a Christian, we must follow the Savior. It is easy to hide behind Christianity, but it is not easy to be a Christian. Let's see whether the Savior practised what he taught.

I'm not going to take time because the time is very short, but remember when the Savior was hanging on the cross, his accusers, his murderers at his feet; he could have said something

rather severe and scolding, but no, he practised what he preached. "Father in heaven, forgive them." (See Luke 23:34.) He prayed for those who persecuted him and bitterly abused him.

I'm going to turn over a page to hurry, in this same great sermon. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat": (Matt. 7:13.) It's real wide, the gate's wide, and there is a great multitude headed for it and many there be which go in thereat. These are the words of the Savior. "... strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (*Ibid.*, 7:14.) Not many will find the gate to heaven.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." (*Ibid.*, 7:15.) A false prophet will teach false doctrine. Any false teacher is in that category.

Now the Savior gives us many wonderful keys here. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (*Ibid.*, 7:16.) What if you saw figs growing on a thistle? You'd know they were out of place, wouldn't you? Grapes growing on thorns, it's just as obvious and just as easy to tell a true prophet as it is to tell that figs are out of place on a thistle bush.

Well, a God without body, parts, or passions, uncreate—and the Prophet Joseph Smith introducing back again a God with body, parts, and passions. Man saying the Godhead is three in one and one in three—most difficult to explain and understand. Joseph Smith restoring the knowledge of three separate Personages. You know the agnostic could say they are both wrong, but it is obvious they are not both right. It's as obvious as a fig on a thistle that one is opposite the other.

Jesus had Twelve Apostles—many churches do not have apostles. Our message is not a difficult one to deliver to the world as soon as we can prepare the world for it. Then the Lord clarifies this, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

"A good tree cannot bring forth evil

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fruit, neither can a corrupt tree bring forth good fruit." (*Ibid.*, 7:17-18.) President McKay does not build the kingdom of Satan, he builds the kingdom of God. He teaches the same gospel and doctrines that Jesus Christ and the apostles taught.

Our prophet has asked us all to be missionaries—every member a missionary. That's the way to build this Church. Wouldn't it be great if all two million each brought one soul into the Church. How many of you brought one new member into the Church last year? The prophet asked us to do it under the inspiration of the Lord because the Lord knows how to build his Church.

What if it meant your life if you did not bring a soul in this coming year? You'd have him or her, wouldn't you?

You'd bring your soul in. This is just a little way for the Lord to test and tell whether we love our neighbor as ourselves. We'd do pretty nearly anything to save and preserve our own lives.

I bear witness that God lives, that David O. McKay is his prophet and mouthpiece. It is good to be in your presence. May the Lord bless each one, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

Elder Bernard P. Brockbank, one of the Assistants to the Twelve, has just spoken to us. He is just recently from Scotland, that's why he was so brief.

Elder Gordon B. Hinckley of the Council of the Twelve will now address us.

ELDER GORDON B. HINCKLEY

Of the Council of the Twelve Apostles

My beloved associates in the work of the Lord. Within the hour all who are assembled here will be journeying to their homes. I am reminded in this thought of an experience at a newsstand the other day. I walked about observing the magazines. I was intrigued by the number of those devoted to the restyling and beautification of our homes. Done in four-color printing on good paper, their titles alone were enough to excite the imagination in the direction of improvement, and their contents was a most compelling display of suggestions on how to dress up the old place or plan for a new one.

Then my eyes drifted to the news magazines. Boldly printed on the cover of one of these was a shocking question: "Will city streets ever be safe again?" Inside I read a provocative interview between the editors of the magazine and the president of the International Association of Chiefs of Police, Stanley R. Schrotel of Cincinnati. The interview describes what we have read so frequently of late—the rising tide of assault, robbery, and other serious crimes inflicted on unsuspecting people by criminals, who, for the most part,

are young men, many of them yet in their teens. News stories indicate that one cannot safely walk the streets of some of our proudest cities. This is not only in the United States; the same problem is also felt across the world.

I quote from the interview with Chief Schrotel:

"Q. Are you saying that parents are to blame, really, for juvenile delinquency?"

"A. I'd have to say that there is a woeful need today for greater strength in the home, greater respect for parents as the authority symbol, and more parental guidance."

I find only one interpretation of this—serious failure in the homes of the people. There is failure in cultivating those virtues which lead to respect for law, respect for associates, even respect for self.

Other symptoms, less dramatic, but equally far-reaching in their consequences, are found in the rising toll of domestic tragedies, the broken homes, the children cast adrift from the ties that should give security and stability to their lives. Add to this the cases of warped integrity, of malfeasance, of

dereliction of duty, and we have a sordid and miserable picture.

Paul of old declared to Timothy: "This know also, that in the last days perilous times shall come." He said nothing of atomic bombs or intercontinental missiles or death-dealing submarines.

Rather, they shall be perilous because ". . . men shall be lovers of their own selves, . . . blasphemers, disobedient to parents, unthankful, . . ."

"Without natural affection, . . . despisers of those that are good, . . ." (2 Timothy 3:1-3)

The police chief lists some of the things he would do to curb this distressing problem. He includes stricter law enforcement and more prison sentences. I would not presume to question his formula as an expediency, but I think it is not a basic and enduring solution. The tide will be turned only as the principles governing the behavior of the people are altered.

Honesty, character, integrity do not come of legislation or police action. Only as we build back into the fiber of our lives the virtues which are the essence of true civilization will the pattern of our times change. That building process must begin in the homes of the people. It must begin with recognition of God as our Eternal Father, of our relationship to him as his children, with communication with him in recognition of his sovereign position, and in supplication for his guidance in our affairs.

Prayer, family prayer in the homes of this and other lands, is one of the simple medicines that would check the dread disease that has eroded the fiber of our character. It is as simple as sunshine and would be as effective in curing our malady. We could not expect a miracle in a day, but in a generation we would have a miracle.

A generation or two ago family prayer in the homes of Christian people throughout the world was as much a part of the day's activity as was eating. As that practice has diminished, our moral decay has ensued.

I feel satisfied that there is no adequate substitute for the morning and evening practice of kneeling together—

father, mother, and children. This, more than heavy carpets, more than lovely draperies, more than cleverly balanced color schemes, is the thing that will make for better and more beautiful homes.

There is something in the very posture of kneeling that contradicts the attitudes described by Paul: proud, ". . . heady, highminded." (*Ibid.*, 3:4)

There is something in the very practice of father and mother and children kneeling together that evaporates others of those qualities he described: ". . . disobedient to parents, . . ."

"Without natural affection, . . ." (*Ibid.*, 3:2-3)

There is something in the act of addressing the Deity that offsets a tendency toward blasphemy and toward becoming lovers of pleasure more than lovers of God.

The inclination to be unholy, as Paul described it, to be unthankful, is erased as together the family thank the Lord for life and peace and all they have.

The scripture declares: "Thou shalt thank the Lord thy God in all things." (D&C 59:7.) And again: ". . . in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand. . . ." (*Ibid.*, 59:21.)

In remembering together before the Lord the poor, the needy, and the oppressed, there is developed, unconsciously but realistically, a love for others above self, a respect for others, a desire to serve the needs of others. One cannot ask God to help a neighbor in distress without feeling motivated to do something oneself toward helping that neighbor. What miracles would happen in the lives of the children of America, and of the world, if they would lay aside their own selfishness and lose themselves in the service of others. The seed from which this sheltering and fruitful tree may grow is best planted and nurtured in the daily supplications of the family.

I know of no better way to inculcate love for country than for parents to pray before their children for the President and the Congress or the Queen and

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the Parliament of the land of their citizenship.

Recently I have seen on billboards in some of our cities a statement which reads, "A nation at prayer is a nation at peace." I believe this. I hope this is more than a catchy motto. I am satisfied that we shall not have peace unless and until we request it in the name of the Prince of Peace.

I know of nothing that will ease family tensions, that in a subtle way will bring about the respect for parents which leads to obedience, that will affect the spirit of repentance which will largely erase the blight of broken homes, than will praying together, confessing weaknesses together before the Lord, and invoking the blessings of the Lord upon the home and those who dwell there.

I have been impressed by a statement made by a man long since dead, the father of one of the great men who sits on this stand. James H. Moyle wrote to his grandchildren concerning the family prayer of his own home. He said: "We have not gone to bed before kneeling in prayer to supplicate divine guidance and approval. Differences may arise in the best governed families, but they will be dissipated by the . . . spirit of prayer. . . . Its very psychology tends to promote the more righteous life among men. It tends to unity, love, forgiveness, to service."

In 1872 Colonel Thomas L. Kane, the great friend of our people in the days of their distress in Iowa and at the time of the coming of the army to this valley, came west again with his wife and two sons. They traveled to St. George with Brigham Young, stopping each night in the homes along the way. Mrs. Kane wrote a series of letters to her father back in Philadelphia. In one of these she said:

"At every one of the places we stayed on this journey we had prayers immediately after the dinner-supper, and prayers again before breakfast. No one was excused . . . the Mormons . . . kneel at once, while the head of the household, or an honored guest prays aloud. . . . They spend very little time in ascriptions, but ask for what they need, and thank Him for what He has

given. . . . (They) take it for granted that God knows our familiar names and titles, and will ask a blessing on (a particular individual by name), . . . I liked this when I became used to it."

Oh, that we as a people might cultivate this practice which was of such importance to our pioneer forebears. Family prayer was as much a part of their worship as were the meetings convened in this tabernacle. With the faith that came of these daily invocations, they grubbed the sagebrush, led the waters to the parched soil, made the desert blossom, governed their families in love, lived in peace one with another, and made their names immortal as they lost themselves in the service of God.

We have reached the tragic point in our history where evidently we cannot invoke the blessings of God in our schools, but we can pray in our homes. The family is the unit of society. The praying family is the hope of a better society. "Seek ye the Lord while he may be found, . . ." (Isa. 55:6.)

I was touched last fall by the heart-breaking statement of a young man in Japan. He said, "I have been here for months. I can't learn the language. I dislike the people. I am depressed by day and weep at night. I wanted to die. I wrote my mother and pleaded for an excuse to return home. I have her reply. She says: 'We're praying for you. There is not a day passes that all of us do not kneel together in the morning before we eat and in the evening before we retire and plead with the Lord for his blessing upon you. We have added fasting to our prayer, and when your younger brothers and sisters pray they say, 'Heavenly Father, bless Johnny in Japan and help him to learn the language and do the work he was called to do.''"

This young man then went on to say through his tears, "I will try again. I will add my prayers to theirs and my fasting to their fasting."

Now, four months later, I have a letter from him in which he says, "A miracle has happened. The language has come to me as a gift from the Lord. I have learned to love the people

in this beautiful land. God be thanked for the prayers of my family."

Can we make our homes more beautiful? Yes, through addressing ourselves as families to the source of all true beauty. Can we strengthen our society and make it a better place in which to live? Yes, by strengthening the virtue of our family life through kneeling together and supplicating the Almighty in the name of his Beloved Son.

This simple practice, a return to family worship, spreading across the land and over the earth, would in a generation largely lift the blight that is destroying us, and it would restore in-

tegrity, mutual respect, and a spirit of thankfulness in the hearts of the people. That we of this great Church, the kingdom of God, may be faithful in setting an example before the world in this practice and in encouraging others to do likewise, I humbly pray, as I leave with you my testimony of its virtue, in the name of the Lord Jesus Christ. Amen.

President David O. McKay:

Elder Gordon B. Hinckley of the Council of the Twelve has just spoken to us.

PRESIDENT DAVID O. MCKAY

Brethren and Sisters, we are nearing the end of another great conference. I am impressed with the thought that everyone who has attended, either in presence or by listening in, no matter where he or she may be, must leave this conference with a greater determination to be a better man or a better woman; a better citizen of the town, county, or nation than he or she has ever been before.

Brother Bernard P. Brockbank has just said that it is good to be in the presence of good people. He gave a sermon in that sentence. "It is good to be in the presence of good people." Every man and every person who lives in this world wields an influence, whether for good or for evil. It is not what he says alone, it is not alone what he does. It is what he is. Every man, every person radiates what he or she is. Every person is a recipient of radiation. The Savior was conscious of that. Whenever he came into the presence of an individual, he sensed that radiation—whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned or the men who were to stone her; whether it was the statesman, Nicodemus, or one of the lepers. He was conscious of the radiation from the individual. And to a degree so are you, and so am I. It is what we are and what we radiate that affects the people around us.

We cannot go from this great conference without an added responsibility to contribute to a better life around us. As individuals, we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

That is true of the individual. It is true of the home, as we have heard in this conference from Brother Gordon B. Hinckley. Our homes radiate what we are, and that radiation comes from what we say and how we act in the home. No member of this Church—husband, father—has the right to utter an oath in his home or ever to express a cross word to his wife or to his children. You cannot do it as a man who holds the priesthood and be true to the spirit within you by your ordination and your responsibility. You have to contribute to an ideal home by your character, controlling your passion, your temper, guarding your speech, because those things will make your home what it is and what it will radiate to the neighborhood.

I am reminded of a remark made by a man who came here and attended the board meeting of the United States Steel Company in 1946. You will remember—some of you in this audience,

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some of you General Authorities will remember—that they invited us to attend a dinner of that board, and at the conclusion of that entertainment the chairman, the master of ceremonies—I think it was Mr. Irving S. Olds—said: “Now we are not going to have any set speeches, but here is an opportunity if any of you would like to express yourselves.”

Mr. Nathan L. Miller, general counsel for that board, arose, and in substance said, “I am one of those inquisitive, suspicious New Englanders, and I have been impressed with something in this city that seems to be different from any other city I have ever visited.” A radiation! He continued, “I walked up and down Main Street and watched the people. There is something about the city which is different from any other I have been in. I tried to define it and wondered what it was, but during an interview in the President’s office today (President George Albert Smith was their host then, and the board had invited him that morning) I think I discovered what it is.” President George Albert Smith had called on some of the brethren to speak to the visitors (United States Steel board members), who were sitting and standing around the First Presidency’s board room in the Church Administration Building.

He said, “I listened to what these men said.” One of them had referred to the pioneers and the spirit of the pioneers; that before they started out across the plains under the direction of President Young, they sought divine guidance first. Second, under his direction, they were prepared. Every man would carry a gun and must be prepared for an attack of savages or any other possible emergency that might come to the pioneers that day. And third, every man must take just as much care of his neighbor’s cattle as he did of his own. *Worship, Preparation, Service!*

I do not know whether it was that that answered this gentleman’s curiosity or not, but he said, “I thought in that meeting in the President’s office I detected what there is in the city which is different—it is spirituality,” said he. “That’s it! It is spirituality! The pioneers had it! I am wondering if you

younger men (he spoke to those around him) can keep that spirituality with the installation of material things coming into your midst.”

He was referring to that radiation of the group which we all feel. I repeat, every individual has it. Every home radiates it, and every Latter-day Saint home should have it.

A father visited his son’s new home. The son was proud to show him the new bedroom, the new installations in the kitchen. After they were through with their visit, the father said, “Yes, it is beautiful, but I see no signs of God in your home.” And the son said, “I went back, and as I looked through the rooms, I noticed I had nothing suggestive of the presence of the Redeemer or the Savior.”

What I am saying is, we leave this conference today with greater responsibility than ever before, as men of the priesthood, as women of the Church, to make our homes such as will radiate to our neighbors harmony, love, community duties, loyalty. Let our neighbors see it and hear it. Never must there be expressed in a Latter-day Saint home an oath, a condemnatory term, an expression of anger or jealousy or hatred. Control it! Do not express it! You do what you can to produce peace and harmony, no matter what you may suffer.

The Savior set us the example, always calm, always controlled, radiating something which people could feel as they passed—the woman who touched his garment. He felt something go from him, that radiation which is divine.

Each individual soul has it. That is you. The body is only the house in which you live. God help us to radiate strength, control, love, charity, which is another name for love, consideration, best wishes for all human beings.

The Church is reaching out, radiating, not only by bodies and meetings, but now through the kindness of the radio owners, television owners, we have touched them from the center. Listen to the people up in Alaska: “Our sincere thanks for the spiritual uplift. Reception excellent at both ends of this far north stake. Attendance at Anchorage, 89. Fifty prayers are certainly with

you. Alaska Stake President (Lloyd B. Owen)." Fifty prayers! Why, it is just radiating throughout the whole world.

God help us as members of the priesthood and as members of the Church to radiate faith in God, love of humanity, service to his people wherever they are, I pray in the name of Jesus Christ. Amen.

President David O. McKay:

We express appreciation and gratitude for all who have in any way contributed to the success and inspiration of this great Conference. We are grateful to our General Authorities who delivered such inspirational messages. We appreciate the attention given by local and national press representatives, and by the representatives of radio and television stations in reporting the sessions of this Conference.

We appreciate the cooperation of City Officials, the city traffic officers in handling carefully and ably increased traffic, etc. How well they handled it last evening after our special Priesthood Meeting. The Fire Department and Red Cross have been on hand to render assistance and service whenever and wherever needed.

We are grateful for what our Tabernacle Ushers do in rendering quiet, efficient service in seating the great audiences of this Conference. As previously mentioned, we are most grateful to the owners and managers of the many radio and television stations throughout the Nation and our own City, who have carried the sessions of this Conference from Coast to Coast, to Alaska, Hawaii, Australia, and Canada; and by short wave to countries in many parts of the world. This extensive radio and television coverage has given this 133rd Annual Conference of the Church the widest dissemination in the history of the Church. We thank Brother Paul Evans who has watched over the broadcasting facilities here.

We are thankful and grateful to the Lord that millions have been given the opportunity to tune in on the proceedings of this General Conference.

Tonight the Deseret Sunday School

Union Conference will convene in this building at seven o'clock. All Sunday School workers will wish to be in attendance. The public is cordially invited.

Sacrament meetings will be held this evening in the various wards.

We again thank our members and friends who furnished these beautiful flowers to decorate the Tabernacle during this Conference—the daffodils from Tacoma Stake, through the courtesy of the Puyallup Valley Daffodil Festival, and the Calla Lillies from the High Priests' Quorum of the Oakland-Berkeley Stake.

The Tabernacle Choir—talk about radiation—there is a group which radiates throughout the entire world. We just say "thank you," and "thank you" is a grateful feeling for your response. Some of you have been here since 7:30 this morning and perhaps 7:00, maybe earlier. In behalf of all who love you and hear you, we pray the Lord to continue to bless you and your officers, your leaders, and the organists. God's blessings will attend you and the Church for your service.

The Choir will sing "All Hail The Power of Jesus' Name," and the benediction will be offered by Elder Thomas S. Monson, formerly President of the Canadian Mission, after which this great Conference will be adjourned for six months.

Singing by the Choir, "All Hail The Power of Jesus' Name."

Elder Thomas S. Monson, formerly President of the Canadian Mission, offered the benediction.

Conference adjourned for six months.

The Logan L.D.S. Institute of Religion Choir furnished the music for the Friday morning and afternoon sessions. James L. Bradley was Conductor of the Choir at both sessions.

The musical numbers for the Saturday morning and also the Sunday morning and afternoon sessions were furnished by the Salt Lake Tabernacle Choir, Richard P. Condie, Conductor, and Jay E. Welch, Assistant Conductor.

At the Saturday afternoon meeting the

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Brigham Young University Chorale furnished the choral music, with Kurt Weinzinger, Conductor.

Saturday evening, April 6, the Boise Stake "Mormonaires," with C. Winston Hansen, Conductor, furnished the choral numbers for the General Priesthood meeting.

Richard P. Condie directed the singing of the Tabernacle Choir on the

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Church of the Air program and also the *Tabernacle Choir and Organ* broadcast.

Accompaniments on the organ were played by Alexander Schreiner and Frank W. Asper, Tabernacle Organists, and Roy M. Darley, Assistant Tabernacle Organist.

JOSEPH ANDERSON
Clerk of the Conference

CHURCH OF THE AIR

Columbia Broadcasting System's *Church of the Air* was presented at 7:35 a.m. Sunday, April 7, 1963. The program was as follows:

The Tabernacle Choir, under the direction of Richard P. Condie, furnished the music for this service. Richard L. Evans was the announcer.

Music: Organ and humming choir: "Sweet Is The Work."

Announcer: The Church of the Air is presented by CBS Radio so that representatives of many faiths may address a nationwide congregation. Today's service, presented by The Church of Jesus Christ of Latter-day Saints, comes to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker is Nathan Eldon Tanner, member of the Council of the Twelve Apostles of the Church. Music is by the Tabernacle Choir, directed by Richard P. Condie.

From the music of Haydn, the Choir sings a worshipful song prefaced by the words of Jesus the Christ, spoken on the cross, "Father forgive them for they

know not what they do."—"Lamb of God, surely Thou hast borne our sorrows; with Thy stripes we are healed . . ."—"Lamb of God."

(The Choir sang: "Lamb of God." —Haydn.)

Announcer: A resurrection text selected from the New Testament and sung to the music of Franz Joseph Haydn is recalled by the Tabernacle Choir: "Hereby perceive we the love of God, that He laid down His life for us . . . He died for us . . . that we should live."

(The Choir sang: "He Died For Us." —Haydn.)

Announcer: We hear now on this Church of the Air service Elder Nathan Eldon Tanner, eminent industrial leader from western Canada, former Minister of Lands and Mines of the Province of Alberta, and a member of the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, frequently referred to as the Mormon Church. Today's talk is titled "Keep Faith With Your Family."

ELDER NATHAN ELDON TANNER

Of the Council of the Twelve Apostles

It is with a feeling of humility and a prayer in my heart that I accept this assignment to speak to you at this time. I have chosen as my subject, "Keep Faith With Your Family."

As a school teacher, scoutmaster and bishop, and as I have traveled from place to place and talked to different people, I find that many are worried about their children, their youth, are criticizing the youth of other families, blaming all kinds of conditions for their problems, and are wondering just what can be done or should be done to improve these conditions. On the other hand, I find many of our youth who are frustrated, who would really like to choose and do the right and be accepted, but who wonder just what it is all about, and what is important, and why so little

emphasis is placed on the Gospel of Jesus Christ. It is true that nothing brings greater joy and satisfaction and comfort to a parent than to see a child really develop into an honorable, respected, righteous citizen. The youth who develops into that kind of citizen is loved, respected and admired by all. How can this be accomplished?

I have always been impressed with the admonition of Joshua to his people when he said, "Choose you this day whom ye will serve, but as for me and my house we will serve the Lord." (Joshua 24:15.) Then we have the promise made by the Saviour when he said, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." (Matt. 6:33.)

The other day I reread an article by J. Edgar Hoover entitled "Should I Force My Child" which reads:

"Shall I make my child go to Sunday School and Church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school any more? You know! Junior goes.

"How do you answer when Junior comes in very much besmudged and says, 'I'm not going to take a bath.' Junior bathes, doesn't he?

"Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what Church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough. You don't wait until he is old enough to decide whether he wants to go to school or not to start his education. You don't wait until he is old enough to decide whether he wants to be clean or dirty do you? Do you wait until he is old enough to decide if he wants to take his medicine when he is sick, do you?

"What shall we say when Junior announces he doesn't like to go to Sunday School and Church? That's an easy one to answer. Just be consistent. Tell him, 'Junior, in our house we all go to Church and to Sunday School, and that includes you.' Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal religious living. The parents of America can strike a telling blow against the forces that contribute to our juvenile delinquency, if our mothers and fathers will take their children to Sunday School and Church regularly."

In my opinion, Mr. Hoover answers the question in the last paragraph wherein he says, "*Tell him, in our house we all go to Sunday School and Church.*" And then again in the last sentence, "*The parents of America can strike a telling blow against the forces that contribute to our juvenile delinquency if our mothers and fathers will take their children to Sunday School*

and Church regularly." There would be no need of forcing our children to attend Sunday School and Church if we as parents attend regularly, because that would just be a part of their lives and children like to be with their parents. It is difficult for children to understand why they should go to Sunday School or Church when their parents feel it is more important or more interesting for them to go fishing or golfing. Our Lord and Master has said, "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

I thought a friend of mine showed a good example of this when his son came to him and said, "Dad, I don't want to go to Church today." His dad replied, "My son, you have your free agency, you better hurry and get your coat or we'll be late." You notice, *we'll* be late—not *you'll* be late.

How fortunate is the boy or girl who lives in a home where the parents believe in God, the Eternal Father, and his Son, Jesus Christ, and know within their hearts that the Savior came and brought the Gospel of peace and good will and gave the plan of life and salvation whereby all mankind may be saved; and who set about to so order their lives as to keep his commandments. We have been admonished, "Counsel with the Lord in all thy doings and he will direct thee for good." To join with the family in prayer every day, and to talk to our Father in Heaven, to seek his blessing, and express our gratitude, will have a profound influence not only on the life of the child, but on the lives of the family as a whole. A feeling of love, unity, and of being in tune will be experienced by all. Encourage them to go privately to the Lord in thanksgiving and supplication.

What strength and courage it gives a young man as he goes out into the world when he comes from a home where there is no question in his mind that his parents feel and always act as Paul when he says, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth." (Romans 1:16) There are too many people in the world

today who are like the chief rulers as recorded in these words, "Nevertheless, among the chief rulers also many believed on him, but because of the Pharisees they did not confess him lest they should be put out of the synagogue for they loved the praise of men more than they loved the praise of God." (John 12:42-43.)

Great doubt is raised in the mind of a child whose parents profess one thing and do another; where they profess to be Christians and believe in God, but do nothing about it. As Elijah came unto all the people and said, "How long halt ye between two opinions. If the Lord be God, follow him; but if Baal, then follow him." (I Kings 18:21.) The Lord has said, "If you love me you will keep my commandments." (John 14:15.)

Every day is full of choices. Our choices today determine our future and the future of our children. Such little questions as: Will I be honest? Will I keep my pledge or commitment or promise? Will I prove dependable? Will I go to Church or will I go fishing? We cannot be *nearly* dependable, we cannot be *reasonably* honest, we cannot be diligent *sometimes*, we cannot *nearly* catch a plane and be where or what we wish to be.

Let us always remember and determine that the things which matter most must not be at the mercy of things which matter least. First, we must choose what we want out of life, and then if we wish to achieve it, we must abide by the rules whether it be to gain a university degree, to become an American citizen or to reach the Celestial Kingdom.

As one of our poets wrote so well:

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given
That God will force no man to heaven.

"He'll call, persuade, direct aright
And bless with wisdom, love, and light;
In nameless ways be good and kind
But never force the human mind.

"Freedom and reason make us men
Take this away and what are we then

Mere animals, and just as well
The beasts may think of heaven or hell."

Let each of us check and determine whether our innermost thoughts are holding us on the animal plane or whether they tend to lift us into the mental, moral, and spiritual realm. We become slaves as we break the laws of nature, as we become addicted to bad habits, or, we remain free as we choose the right. The Lord has said, "Thou shalt have no other Gods before me." (Ex. 20:3.) Some have as their Gods money, political power, fame, false ideologies, idols, and even unknown Gods. Two or three years ago, while traveling with Lord Rowallan, Chief Scout of the British Commonwealth, I was thrilled with his comment as he led in the Scout promise. As he said, "On my honor I promise to do my duty to God," he stopped and said to the Scouters who were present, "As I make this promise I think of a God who can hear and answer prayers, who is interested in what we are doing, and who will guide us and bless us according to our needs and our faith." And then he said, "If any of you do not believe in such a God, you can serve better some place else." "For God so loved the world that he gave his only begotten son that whosoever believeth in him shall not perish but have everlasting life." (John 3:16.)

Selfishness, murder, hatred, and conquest are rampant throughout the so-called civilized world today. If each and every man could say and do as Joshua admonished, "as for me and my house we will serve the Lord," and keep his commandments, we would have peace in the world. Yes, if the people in the world would today "love" God and keep his commandments, we would have peace overnight. As someone has so aptly said, "Righteousness in the individual makes for harmony in the home, harmony in the home makes for order in the nation, and order in the nation results in peace in the world."

It would be most helpful if parents would sit down with the whole family and discuss what they want out of life, what they want to accomplish, and how they can help one another in doing

it. After this decision is made, it will be necessary for all of them to answer the questions: Is it worth the effort, or am I prepared to do my part? Can I discipline myself, or have I the will power? Then, each and every one must make up his mind, accept his obligations, and go forward with determination realizing that it will bring the greatest joy and satisfaction and success in life. When one begins to rationalize, or try to explain why he does this or that which he knows is wrong, he is actually bringing his ideals down to his actions. Where, on the other hand, if one repents and sets about to improve himself and keep the commandments, he is raising his standards or his actions up to his ideals.

What a marvelous thing it would be if we and our children could learn early in life the joy and satisfaction that comes from living good, clean, honest, and upright lives all the time and that there is no joy or satisfaction in sin. It is so important that we all try to enjoy living and that our young people have a good time. However, this good time should be such that in the future, whether it be a month, a year, or ten years from now they can always look back on this as "a good time," realizing that a man of honor does not change his code of honor with passing circumstances. The greatest joy and happiness one can get out of living is to know that he has done and is doing right, and to be in the service of the Lord.

We have the old commandment, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Children should be taught and trained to honor their father and their mother. Their parents gave them life and cared for them when they could not care for themselves. Every child of every age should love and honor his parents. It is much easier, however, for children to do this if the parents live worthy of the honor of their children and are always an example to them, where they wield a real influence for good in their lives.

There is no responsibility greater than that of teaching and training a child

to be an honest, honorable, and righteous citizen; and there is no stronger, more effective way of doing it than for the parent to be what he would like his son to be. What a great day it will be for the world and the Church when every father and son will do and be what he would like the other to think he is. In other words, father should always try to put himself in the position where he would be glad to have his son say, "I do nothing save that which I have seen my father do." It is the manner of our living and not the words we use to explain it that makes up the moral fiber of the children God has given to us. We should never be surprised if our children grow up to be like us. Therefore, we must take the time to be the kind of people we would like our children to be. It is so important that the rush of the world and the pressure of business do not make fathers and sons strangers. When we say with a shrug of the shoulder, "Boys will be boys," maybe we should remember that boys will soon be men and set about to help make them men. There is a point at which sympathy becomes coddling and kindness becomes indulgence and they who are too busy, too lazy, or too softhearted to give children the example and discipline they need are being unfair to everyone and particularly to the children. It is most difficult for parents to discipline their children and expect them to do those things which are not important enough for parents to do themselves.

We are all the children of God and he wants us to succeed and stands ready to answer a call. Let us never forget that the Lord has said, "This is my work and my glory to bring to pass the immortality and eternal life of man." (Moses 1:39) Satan has pledged himself to destroy man. We should always thank our Heavenly Father that Satan cannot force us to do wrong; and also, realize and be thankful for the fact that the Lord will not force us to do right. We have our free agency and we can choose to do right or wrong, to be a failure or success, to serve the Lord or Baal.

Let us not forget that a young man

or a young woman of character, industry, faith, intelligence and loyalty will always be at a premium and will always be able to find a place or make one when he can truthfully say, "As for me and my house we will serve the Lord" and truly seek first the Kingdom of God and his righteousness, knowing that all things for his good will be added unto him.

(The Choir sang: "Gethsemane."—Welch.)

Announcer: We have heard the Tabernacle Choir sing "Gethsemane," by Jay E. Welch and Elaine Ellsworth Naylor. "For us the greatest life was giv'n away. Have we returned His love? His favor kept? It was for us upon that long dark day. The Man who bore our sorrows knelt and wept."

And now the music of George Careless recalls a hymn by Henry W. Naisbitt: "Rest, Rest, for the weary soul. Rest for the race is run; Peace, Peace, where no strife intrudes; peace where no quarrels come; Peace till the resurrection morn

proclaims life's victories won." "Rest, Rest, For The Weary Soul."

(The Choir sang: "Rest, Rest For The Weary Soul."—Careless.)

Announcer: And now on this Church of the Air Service the Tabernacle Choir sings a hymn tune by George Careless which takes its title from the words of Isaac Watts: "He Died! The Great Redeemer Died...."

(The Choir sang: "He Died, The Great Redeemer Died."—Careless.)

Announcer: You have been attending CBS Radio's Church of the Air. Today's service came to you from the Mormon Tabernacle on Temple Square, through the facilities of Station KSL in Salt Lake City, Utah. Our speaker was Nathan Eldon Tanner, eminent industrial leader from western Canada, former Minister of Lands and Mines of the Province of Alberta, and a member of the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints. Music was by the Tabernacle Choir, directed by Richard P. Condie.

SALT LAKE MORMON TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, written and announced by Richard L. Evans, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:35 to 10:00 a.m. Sunday, April 7, 1963, through the courtesy of Columbia Broadcasting System's network, throughout the United States, parts of Canada, and through other facilities to several points overseas. The broadcast was as follows:

(The organ played, "As The Dew From Heaven Distilling," and on signal the Choir and organ broke into the Hymn, "Gently Raise The Sacred Strain," singing the words to the end of the second line, and humming to end of verse for announcer's background.)

Announcer: Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The CBS Radio Network and its affili-

ated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with Richard P. Condie conducting the Tabernacle Choir, Frank Asper, Tabernacle Organist, and the spoken word by Richard Evans.

On this day, and at this hour, and in a setting by Lewis D. Edwards, the Tabernacle Choir recalls the witness of these wonderful words: "I Know That My Redeemer Lives."

(The Choir sang: "I Know That My Redeemer Lives."—Edwards.)

Announcer: Frank Asper presents today on Temple Square the "Prayer from the Gothique Suite" by Boellmann.

(Organ Selection: "Prayer from Suite Gothique."—Boellmann.)

Announcer: And now the Tabernacle Choir selects a moving, pleading, sacred song by Franz Joseph Schuetky: "Send forth thy Spirit, O Lord, our God eter-

nal and let the face of earth be renewed.”¹

(The Choir sang: “Send Forth Thy Spirit.”—Schuetky.)

Announcer: The responsibility of teaching and learning is always a subject for earnest consideration because children, and all of us, are likely to live our lives along the lines of what we learn. And along with the teaching of subjects there is always the teaching of self; along with facts presented, there is always the example, the attitude, the innuendo, the personal impression. “That which we are,” observed Emerson, “we are all the while teaching, not voluntarily, but involuntarily.”² But merely because there are hazards in learning, we should not cease to learn. “The dangers of knowledge,” said Richard Whately, “are not to be compared with the dangers of ignorance.”³ “Fullness of knowledge,” wrote Robert Millikan, “always and necessarily means some understanding of the depths of our ignorance, and that is always conducive to both humility and reverence.”⁴ These are great qualities both of teacher and student—humility and reverence. Concited, self-assured learning, irreverent learning, is always to be called into question. “I have no patience,” said Paul Swain Havens, “with the intellectual bomb-thrower who delights in blasting his students’ beliefs. Like every bomb-thrower he destroys the good with the bad. That is not the method by which to arouse an unawakened mind. It only sears and maims and destroys; and on the day of judgment its practitioners will be held guilty of blasphemy and of misleading the young: two of the most grievous charges for which a man can be held accountable.”⁵ “Without character,” said David Starr Jordan, without “devoted, rugged, strength of soul, no man has a right to teach. . . . The great teacher never fails to leave a great mark on young men and women. . . . And this mark of greatness in its last analysis

is always a moral one. There is no real excellence in all this world which can be separated from right living.”⁶ These citations suggest the real responsibility of teaching; in any way, by any of us; by word, by example, by attitude or action; by any means that shapes or leads men’s minds. We—all of us—insofar as we have any influence on others, have a sacred and sobering responsibility to the Lord God, to whom we are accountable for our trust as teachers. And the first influence of all, on which there is a divinely imposed obligation, is the home, the parents, the learning with loved ones. “I have commanded you,” said our Father, “to bring up your children in light and truth.”⁷

(The Choir sang: “Awake The Harp.”—Haydn.)

Announcer: We have heard the Tabernacle Choir recall a theme from *The Creation* by Haydn with an earnest thankful utterance for the beauty of the earth: “. . . and for all that God has given: Awake The Harp, and let your joyful song resound. Rejoice in the Lord, and mighty God, for He both heaven and earth hath clothed in stately dress.” “Awake The Harp.”

And now with Frank Asper at the Tabernacle organ we hear a sacramental song by Thomas McIntyre: “How Great the Wisdom and the Love That filled the courts on high And sent the Savior from above To suffer, bleed, and die!”

Organ Selection: “How Great The Wisdom and the Love.”—McIntyre.)

Announcer: We close today from Temple Square with the moving music of Henry Holden Huss, and the stirring assuring words of Alfred Tennyson in a song of man’s immortality, and of his meeting with his Lord and Master and to an event inevitable for us all: “For tho’ from out our bourne of time and place, the flood may bear me far! I hope to see my Pilot face to face when I have crossed the bar.”

(The Choir sang: “Crossing the Bar.”—Huss.)

—David Starr Jordan, Pres., Leland Stanford Jr. University; *The University and the Common Man.*

¹Doctrine and Covenants 93:40.

¹Ralph Waldo Emerson.

²Richard Whately (1787-1863), Archbishop of Dublin.

³Robert A. Millikan (1868-1953), Am. physicist.

⁴Paul Swain Havens, Pres., Wilson College; *The True Education and the False.*

Announcer: Again we leave you with-in the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the seventeen hundred and fifty-fifth presentation, and continues the 34th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by CBS Radio and its affiliated stations,

originating with Radio Station KSL in Salt Lake City.

Richard P. Condie conducted the Tabernacle Choir. Frank Asper was at the organ. The spoken word by Richard Evans.

In another seven days, at this same hour, music and the spoken word will be heard again from the Crossroads of the West.

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